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The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. XIV: WHOLE NUMBER, 1263.] NEW YORK, MAY 31, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

ST. LUKE'S CHURCH—8¼ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ **It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.**

CALENDAR.

JUNE.

1 2	} Ember Days.
3	TRINITY SUNDAY.
10	First Sunday after Trinity.
11	St. Barnabas.
17	Second Sunday after Trinity.
24	Third Sunday after Trinity. Nativity St. John the Baptist.
29	St. Peter's Day.

JULY.

1	Fourth Sunday after Trinity.
8	Fifth Sunday after Trinity.
15	Sixth Sunday after Trinity.
22	Seventh Sunday after Trinity.
25	St. James the Apostle.
29	Eighth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

May 31, Thursday.—St. John's, Troy, Consecration.
June 3d.—TRINITY SUNDAY.—A. M., Haverstraw. P. M., Croton. E., Peekskill.
June 10th.—FIRST SUNDAY AFTER TRINITY.—Bethesda Church, Saratoga Springs, Confirmation and Ordination.
June 11th, Monday.—Sandy Hill, Consecration. P. M., Fort Edward. E., Glens Falls.
June 12th, Tuesday.—Glens Falls, Northern Convocation.
June 13th, Wednesday.—A. M., Boquet, Consecration. P. M., Essex.
June 14th, Thursday.—Keeseville.
June 15th, Friday.—Plattsburgh.
June 16th, Saturday.—Centreville.
June 17th.—SECOND SUNDAY AFTER TRINITY.—Plattsburgh.
June 18th, Monday.—Champlain. P. M., Rouse's Point. E., Perryville.
June 19th, Tuesday.—Malone.
June 20th, Wednesday.—Hogansburgh. P. M., Messina Springs.
June 21st, Thursday.—Norfolk.
June 22d, Friday.—Waddington.
June 23d, Saturday.—Morley. P. M., Canton.
June 24th.—THIRD SUNDAY AFTER TRINITY.—Potsdam.
June 25th, Monday.—Ogdensburgh. P. M., Morristown.
June 27th, Wednesday.—General Theological Seminary, New York.
July 1st.—FOURTH SUNDAY AFTER TRINITY.—Ordination, New York.
July 3d, Tuesday.—Smithtown Branch, Suffolk County, Consecration.

New York.—*Whit-Sunday.*—CHURCH OF THE INCARNATION.—A sermon was preached in this church, situate on Madison avenue, corner of Twenty-eighth street, by its Rector, the Rev. Henry E. Montgomery, in aid of the Protestant Episcopal Church Missionary Society for Seamen in the Port of New York. The sermon was one of a series, adapted to and following on the Church Calendar. Whit-Sunday, in regard to the significance of the name, and the outpouring of the Spirit, by the remembrance of which it was to be commemorated, were dwelt on, and the progress of that selfsame spirit in the hearts and minds of men depicted. It was an error to suppose that the Spirit had not appeared previously to the Pentecostal Day. The noble Nicene Creed contained the confession, "*I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.*" The sailor was a messenger between the nations. Commerce, in breaking down the barriers of prejudice and in blending interests of foreign communities, was the forerunner of the Gospel; and its tendency was to accelerate the use of a one universal language, in which all might hear and read for themselves the wonderful works of God. This language was one worthy of expressing the spiritual sense of the Gospel, of making its glad tidings known in their full efficiency and power. He ended with an earnest appeal in favour of the object to which their gifts that day were to be devoted. The Offertory was then made.

The Church of the Incarnation was built some five years since, as a Chapel of Ease to Grace Church in this city; it has latterly reverted to a separate congregation and vestry. The appearance of the structure would suggest great age, and the contrast is the more glaring from comparison with the substantial edifices in its vicinity. It must have been originally very imperfectly put together, and demands reparation, if only from the consideration that it is God's House—the place where "His honour dwelleth." A lengthened description and account of the churches at this port, connected with the Seamen's Friend Society, has already appeared in our columns. It remains only to note that deeds have been signed for the purchase of an edifice in Madison street, which is to be under the pastorship of the Rev. Charles J. Jones, in lieu of the Mariners' Church, Roosevelt street, which for a series of years had the ministration of the Rev. Henry Chase. The Sailors' Home, in Cherry street, under the efficient and successful management of Captain Daniel Tracy, has become self-sustaining, increasingly useful, popular, and well ordered; has had, within the year ending May 1st, 3,800 sailor boarders, and during its thirteen years' existence, 43,856. Of the above 3,800, ninety-eight have been shipwrecked and destitute, and have received aid in board, clothing, &c., to the amount of $389.36, or an average of $3.99 each. The morning and evening family worship, as well as the weekly temperance meetings in the house, have been well attended. Its boarders have deposited in the Savings' Bank, within the year, about $10,000, and on the whole its influence and prospects were never more gratifying. The Mariners' Home in Greenwich street, the Superintendent of which is Mr. Joseph F. Towne, has been recently exchanged for a more commodious house in Franklin Square, which has been fitted up by the Protestant Episcopal Missionary Society, at an expense of $22,218. The number of sailor boarders since October last, when the house was opened, has been 526. It is hoped that under its new and improved auspices, this house will be eminently useful to the men of the sea.

The opening of the school-room of Grace Church, Williamsburgh, as a temporary place of worship, until the church-edifice itself is completed, took place on Sunday morning. This home missionary enterprise, which has, with remarkable and most praiseworthy patience and perseverance, been so far successfully carried out by the Rev. Alvah Guion, has now got a "local habitation," as well as a name, and one which must afford the highest satisfaction to those whose generous contributions have enabled this devoted missionary to establish himself, and plant a sanctuary and schools, in a hitherto spiritually destitute locality. There is everything about it to show that the alms entrusted to his disposal have indeed been well bestowed. The school-room, which is in the basement of the church, is spacious and commodious; and attached to it are two small rooms for such particular classes of the school as may at any time require to be instructed apart from the rest, and also apartments for the sexton. The church itself, which, though a frame building, is of a strictly ecclesiastical character, is constructed to accommodate some five hundred worshippers. It is expected to be ready for consecration early in the autumn. The plot of ground on which it stands, which has been secured for the purposes of this domestic missionary station, is large enough to admit of the erection not only of parochial schools, if at any time required, but of a parsonage. As well as the opening of the school-room for religious worship, it was the occasion of recommencing the Sunday school; and the good missionary's heart was rejoiced by the presence of about forty scholars, mostly girls, who gave in their names as desiring to be regular attendants. In the Morning Service, which followed the commencement of the school, the Service was performed by the Rev. James R. Coe, lately of Connecticut; and the Rev. Mr. Guion preached a most appropriate sermon from the words, "For who hath despised the day of small things?"—in which he dwelt with much force and feeling on the "day of small things" with reference to his own proceedings there, which was already becoming a day of greater things, with every prospect of its growing into the organization of an important parish, the field of extensive pastoral labour, as a dense population is rising up all around, and there is scarcely any other spiritual provision being made for them upon the spot. Considerable efforts, however, will yet be requisite, we understand, to accomplish fully the object in view; and funds are immediately wanted for completing and furnishing the church. Let us hope that, in so good a work, all that is needed will be forthcoming in due time.

The Provisional Bishop of New York administered the rite of Confirmation in the Mission Church, in Astor Place, (Mercantile Library Lecture Room,) on the evening of Wednesday, the 23d inst. The Rev. Messrs. Duffy, Towell, and Little, took part in the services. The sermon, a most appropriate and impressive discourse, was preached by the Rev. Dr. Taylor, of Grace Church, with which the Mission is connected. Twenty-three candidates (two of them from Grace Church) were presented by the Rev. Robert G. Dickson, who has had charge of the Mission since its commencement, in 1852. The address of the Bishop was simple, earnest, and affectionate—just what the occasion demanded, and likely to make an abiding impression on the candidates. This is the second Confirmation held in this Mission within the year. It furnishes a corroboration of its growth and permanence, and affords an additional demonstration of the benefits resulting from congregational missionary effort.

We understand that, on the suggestion of the Provisional Bishop, the Church of St. Peter, Albany, of which he has so long been the respected Rector, will shortly be rebuilt, upon a much improved plan. Steps have already been taken for this purpose. The new edifice is to be raised upon the same site as the present.

Western New York.—The Bishop has recently made a visitation in the valleys of the Unadilla and the Chenango, which occupied fifteen days. The following is a summary of his official acts during the tour:—Baptized one adult and one infant; administered the Holy Communion twice; read Prayers once; preached sixteen times; delivered Confirmation addresses nine times; confirmed one hundred and forty-three persons as follows—in Christ Church, Binghamton, 32; Zion, Nunda, 1; St. John's, Harpersville, 7; St. Peter's, Bainbridge, 6; Christ, Guilford, 13; Grace, Mount Upton, 9; St. Andrew's, New Berlin, 10; St. Paul's, Paris Hill, 2; Grace, Waterville, 11; Christ, Sherburne, 8; Emmanuel, Norwich, 2; St. Paul's, Oxford, 18; Zion, Greene, 16—averaging eleven persons for each parish in which Confirmations were held.

Connecticut.—On Ascension Day, the Assistant Bishop held a special Ordination in St. James' Church, Birmingham, and admitted the Rev. Jared B. Flagg, Minister of the Parish, to the Holy Order of Priests. Morning Prayer was said by the Rev. Messrs. Appleton and Shannon. The candidate was presented by the Rev. Dr. Beardsley. The sermon was preached by the Bishop; who also administered the Holy Communion, assisted by the Rev. Dr. Beardsley and the Rev. Mr. Gray. All the Presbyters above-named united in the imposition of hands. There were also present, the Rev. Sheldon Davis, of the Diocese of New York, and the Rev. N. S. Richardson. In the afternoon, the Assistant Bishop held a Confirmation, and administered the Sacramental Rite to ten persons.

It is officially announced that the Annual Convention of the Diocese will be held in Christ Church, Norwich, on Tuesday, the 12th of June.

Massachusetts.—There has been a meeting held in Boston on the subject of a Theological Seminary, in accordance with the suggestion of the Bishop, who presided on the occasion. Twenty-four of the Clergy were present. The Bishop opened the meeting with prayer, and introduced the subject with a statement of his own views of its importance. A communication was received through the Rev. Mr. Fales, of Waltham, in which the offer was made of forty thousand dollars for the purpose of founding in the Diocese a Theological Seminary, upon condition that an equal sum should be offered for the same object by responsible persons, within two months from May 15, and upon certain other conditions relative to the organization of said Seminary. After some discussion, in which the deepest interest was expressed in the object in view, the following resolutions were unanimously adopted:—

Whereas, The subject of establishing a Theological School in the Diocese of Massachusetts has been proposed, with the offer of forty thousand dollars towards the endowment of the same upon certain conditions; therefore,

Resolved, That the Clergy here assembled most cordially appreciate the Christian liberality which suggested this munificent proposal.

Resolved, That we unanimously regard the establishment of a Theological School in the Diocese as in the highest degree desirable.

Resolved, That a committee of six, in addition to the Bishop, be appointed to give to the subject careful consideration, in concert with the gentleman by whom the offer is made, and report at a meeting to be held at such time and place as they may determine.

A committee, consisting of the Bishop, the Rev. Drs. Stone, Vinton, and Wells, and the Rev. Messrs. Fales, Mason, and Randall, was accordingly appointed; and the meeting broke up.

Virginia.—The Annual Convention of this Diocese has just taken place. The Bishop and the Assistant Bishop were both present, together with 59 clergymen and 38 lay delegates. The sermon before the Convention was preached by the Rev. John T. Clarke, from St. Matthew xi. 5.

In the Bishop's Report to the Convention, prominent notice was taken of the Foreign Missions of the Church. A committee was appointed to report on the subject; and, subsequently, an interesting report was read by the chairman, Col. Fontaine. The only subject which produced discussion was that of the Staunton Female Institute. A committee which had been appointed, reported resolutions, which were adopted, for the arrangement of the pecuniary affairs of the Institution, and for the transfer of its stock, to which the following was eventually added:

Resolved, That it is hereby expressed as the sense of the Convention, in connection with the foregoing Resolutions, that the Trustees of the Institute should endeavour so to conduct the affairs of the Institution as to reduce as far as possible the expenses of instruction and board to the daughters of the Clergymen of the Diocese.

The meeting of the Convention for special prayer was held The Bishop presided on the occasion, and called upon several of the Clergy to address the meeting briefly and offer up prayer, the Assistant Bishop closing the services by an address and prayer. "The occasion," says the *Southern Churchman*, "was one of great solemnity, and must have excited in the minds of those present such feelings of humiliation and contrition for the low state of religion in the Church, and the land, and such purposes of renewed devotion to the service of God, as must, with His blessing, lead to fresh impulses in the labours and success of the Ministry."

Ohio.—The Bishop of this Diocese consecrated on Ascension Day, Trinity Church, Cleveland. There was a large attendance of Clergy present. The sermon was by the Bishop, and from the words, "God is a spirit, and they that worship him, must worship him in spirit and in truth." It was employed for setting forth the spirituality of the Gospel, and the fitness of the Liturgical forms of the Church to the expression of Christian worship. The building is of the Early English style, and richly decorated. The tower, which rises as a tower should, apart from the body of the church, is furnished with a chime of nine bells. The nave in the interior is 100 feet by 52. The chancel is 5 feet in depth; its window is rich in devices. The furniture within is of beautifully carved oak. The seats are open, and moulded with black walnut. The effect of the interior is very fine, all aiding an impression of solemnity and repose as pertaining to the building.

It is announced, we observe, that the Thirty-eighth Annual Convention of the Diocese of Ohio will be held in St. James's Church, Zanesville, on Thursday, June 7.

Indiana.—We copy the following from the Madison *Daily Courier*. Dr. Greenleaf, who is well and favourably known to many of our readers, has not, we understand, yet accepted the invitation:—

> It is with regret we chronicle the resignation by Dr. Greenleaf of the Rectorship of Christ Church, in this city, to accept an invitation to take charge of St. Paul's Church, Cincinnati, Ohio. Dr. Greenleaf is a ripe scholar, an eloquent divine, and a good man. While we regret the loss to Madison by his removal, we are glad to know that he will continue a Western man—that his talents and literary acquirements will be devoted to the Western Church.

Iowa.—We regret to learn that the Bishop of this Diocese, while present at St. George's Church, St. Louis, on the Third Sunday after Easter, where he intended to preach, was attacked with sudden illness, and was unable to occupy the pulpit. By prompt and skillful medical attendance, in the vestry-room, the Bishop was speedily relieved, and, after a confinement of one or two days, was able to proceed to his Diocese, arriving at Keokuk on Thursday evening, May 3d, where he preached on Friday and Saturday evenings, and on the Sunday following administering the Holy Communion and the Rite of Confirmation.

California.—The San Francisco paper, the *Alta California*, gives the following account of a Confirmation by the Bishop, in Trinity Church, in that city, on the Sunday before Easter.

> The Church of the Holy Trinity, under the pastoral care of Mr. Wyatt, was thronged last evening, on the occasion of administering the Holy Rite of Confirmation, by the Right Rev. Bishop Kip. The services were of the most impressive nature, and jointly read by Mr. Wyatt, the Chaplain of H. B. M. frigate *Pique*, who was in attendance on the occasion, and the Rev. J. A. Shepherd, of San Francisco. At the conclusion of the prayers, and after the beautiful singing of the 98th Psalm by the well-trained and effective choir, the Bishop proceeded to deliver a most eloquent and noble appeal to those offering themselves for Confirmation. His text was taken from part of the 58th verse of the 15th chapter of Paul's Epistle to the Corinthians: "Therefore, my beloved brethren, be ye steadfast and immoveable." The discourse was a forcible appeal in behalf of a future line of conduct to be observed by those partakers in the rite about to be imposed, and showing the peculiar traits of character and conduct that should constitute the aims in future of those who, by this ordinance of the Church, henceforth took upon their own shoulders the responsibility of future life. The sermon was both pleasing and impressive, and was attentively listened to by the large congregation in attendance. At the close, the "laying on of hands," or Confirmation, was conferred on ten candidates, in all the solemn impressiveness of this beautiful observance of the Protestant Episcopal Church. The singing of the 175th Hymn, and the usual prayers, closed the interesting services.

THE CHURCH ABROAD.

England.—The most prominent topic in our last English advices, is the loss the Church, as well as the country, has sustained in the death of Sir Robert Inglis, for several Parliaments one of the representatives of the University of Oxford in the House of Commons, where he ever stood boldly and uncompromisingly forth as the champion of religion and the Church. He retired from Parliament, owing to increasing indisposition, and the growing infirmities of age, last year. "The religion of Sir Robert Inglis," says the *English Churchman*, "was a reality; not a sentiment, a passion, or a theory, but the living source of all his actions. He was one of those who never allowed of the false distinction between public and private integrity. He understood the true theory of the union of Church and State; namely, that religious and political truth and justice are identical, as based upon the same Divine sanctions, and that the expediency, which is now becoming the avowed motive of so many, is nothing less than a distrust of God." Such being his high-principled character, it can excite but little surprise to find that he coveted not, or ever held, any public office. "It is but little to say," observes our English contemporary, "that he occupied the singular position of a public man who took an active share in all Parliamentary business, even in its minute details, and yet who never held office. There is much significance in this fact, which is as honourable to Sir Robert Inglis as it is humiliating to public men in general. The truth must be avowed. He was too honest and uncompromising for any party in the country. He dealt with principles in a way which modern statesmen seem to agree is inconsistent with what is called the working of the Constitution. He looked upon principles as things which ought to be inflexible and adamantine; while others, almost without exception, to a greater or less degree, had regard to Parliamentary management, majorities in the House, expediency, the spirit of the age, the exigence of the times, measures that would work well, and all those fallacious dogmas which make men almost forget that the issue of all things is in the hands of God, and that man's duty is not to speculate upon consequences, or even strong probabilities, but to do his duty, like a Christian soldier, even against hope, even with the almost certain prospect of defeat or ruin." Such a man, indeed, deserves to live in the grateful memories of Anglican Churchmen.

There are accounts of several consecrations of new churches, many of them the results of individual effort in the cause of the Church.

The Rev. Sir Frederick Gore Ouseley, Bart., has been appointed to succeed the late Sir H. Bishop, as Professor of Music at Oxford. Sir Frederick was formerly one of the curates of the Rev. W. J. E. Bennett, at St. Barnabas, Pimlico. He is an accomplished Church musician, and has paid great attention to the improvement of Church music. He has passed through his degrees of Bachelor of Music, and Doctor of Music, and has composed several pieces of great merit. One of these, the Oratorio of St. Polycarp, was lately noticed in our columns.

The annual meeting of the National Society for the education of the children of the poor in the principles of the Church, is announced for Wednesday, the 6th of June, at twelve o'clock. There are at the present time three vacancies among the vice-presidents, from the deaths since the last annual meeting of the Earls of Abingdon and Eldon, and the Lord Kenyon, and two vacancies in the committee from the deaths of Gilbert F. Mathison and W. Davies, Esqrs.

The Church Missionary Society held its annual meeting on the 1st inst., at Exeter Hall, the Earl of Chichester in the chair. The Report stated that the income of the Society during the past year had amounted to £107,343 2*s.* 6*d.*; the expenditure to £116,256 10*s.* 8*d.* It would be seen from this statement, that the expenditure of the year had exceeded the receipts by the sum of £8,913 7*s.* 11*d.*; but, as there was a balance in hand at the commencement of the year of £3,292 5*s.* 9*d.*, the actual excess of expenditure was £5,621 2*s.* 2*d.* The Society had connected with it in various heathen districts 121 stations, 181 clergymen, 39 schoolmasters, &c.; 11 European female teachers (exclusive of missionaries' wives); 1,697 native and country-born catechists and teachers of all classes; and 17,899 communicants. Appended to the Report were lengthened details of the Society's operations in West Africa, the Mediterranean, India, China, New Zealand, Rupert's Island, and other parts of the world.

Very praiseworthy efforts continue to be made to adapt the Services of the Church to the necessities, and even the conveniences of the people—and especially of the labouring classes. The Vicar of St. Thomas's, Oxford, (the Rev. T. Chamberlain,) with this view, has just made a new arrangement, which he thus announces in a Pastoral Letter—first affectionately urging the duty of regular attendance on the ordinances of God's House, *at least* on the Lord's Day:—

> On my side I desire to do all I can to suit your convenience. The existing Services will continue as heretofore. But as I have reason to think that there are many who find them longer than they can enter into, and interfering too much with that relaxation which you have a right to look for on Sundays, I propose, with the Bishop's sanction, to have an additional short and plain Service on Sunday mornings during the summer at half-past nine. It will consist of the *Litany*, a *Hymn*, and a *short Sermon*, and will not last more than *three-quarters of an hour*. Every part of the Church will be free.
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> The different kinds of people, who, I hope, this arrangement will benefit are:—
>
> 1. Those who have not much accustomed themselves to the Church Services.
> 2. Those who are proposing to go and see their friends, or to take a walk in the country, or who have work to do, at a later hour.
> 3. Those who have none but their work-day clothes to put on.
> 4. Wives, and mothers, and female servants who will have the dinner to provide for their families during the eleven o'clock Service. To whom also, as well as to the others, it will be a convenience to come in their everyday dress.
>
> I entreat you very earnestly, my dear friends, to make a trial of beginning the day in this manner. You will find it a real comfort to you to reflect that you have remembered God regularly at the beginning of each week; and you will find it a blessing, for God will bless you in it.

In another notice with which we have been furnished, the Reverend gentleman says:—

> Our other arrangements for Sundays are—1. The Holy Sacrament is celebrated, as the centre of all Divine Worship, on every Sunday (besides other days in the week) alternately at 8 and 12.30; and the Office is never begun on any day in the year, except on Good Friday, without being gone through.
>
> 2. We preach always, with the Bishop's permission, immediately after the Litany. On days when the celebration of the Holy Sacrament is to follow, the bell then rings, so as to enable old and infirm persons to come in, while the school children and others who wish so to do withdraw. When the celebration has already taken place [*i. e.* at 8 o'clock] the whole congregation retire. We also allow women to be "Churched" at all times before the celebration of the Holy Sacrament begins, so that this may be the first Service that they join in.
>
> This arrangement has been in operation for about eighteen months, and works exceedingly well.

THE WORLD ABROAD.

Great Britain.—Lord Palmerston's Ministry was believed to be gradually losing the confidence of the country, and another change was considered to be not very distant.

The Court was in London. The Queen gave a state ball on the 9th. The United States Minister, Secretary of Legation, and Miss Lane, were present.

Lord Palmerston had been asked in the House of Commons whether the negotiations for peace were not finally broken off? His answer was to the effect, that as the accredited representatives of all the powers, Russia included, continue to reside in Vienna, the elements of the Conference permanently exist, should Russia, or Austria on behalf of Russia, make at any time proposals offering a prospect of a settlement.

The Committee of Inquiry into the army in the Crimea has closed, and its report will soon be made.

It was stated in the House of Commons, that Lord Dundonald's proposal to blow up the Russian fortifications had been submitted to the Scientific Committee, including Messrs. Fariday, Playfair, and Graham.

There was a long debate in Parliament on a motion asking for a select committee to inquire into the practicability of uniting the British and Indian armies. The motion was long.

The bill for abolishing the stamp on newspapers has been read a third time, and passed, in the House of Commons.

Great dissatisfaction was being expressed by contributors to the New York Exhibition with the difficulties thrown in the way of getting back their articles. The subject was alluded to in Parliament, when it was stated that the French Government is responsible for articles sent to the French Exposition.

Great Britain has 60 colonies, containing 165,000,000 of people, 5,000,000 of whom are either direct colonists from Great Britain, or of British extraction.

The bill for legalizing the marriage of a widower with his deceased wife's sister has been read a second time in the House of Commons by a majority of 165 to 157.

The French Ambassador, in the name of his Majesty the Emperor Napoleon III., has presented Sir Joseph Paxton with a gold snuff-box, beautifully mounted and having the Imperial cipher set in brilliants.

There is some expectation of a vacancy occurring in the representation of the city of London, by reason of one of its members (Baron Rothschild) having recently contracted with Government for a loan. The Baron, being a Jew, has never been allowed to take his seat in the House, though he has persisted in retaining his election to it.

The English papers record the loss of about 200 emigrants off the coast of Cornwall, on their way to Canada.

The death of Sir Robert Inglis is alluded to in a separate article.

A beautiful statue of the poet Campbell has just been erected in "Poet's Corner," Westminster Abbey. It is composed of white marble, and stands on a pedestal of Caen stone.

At the funeral of Sir Henry Bishop at one of the rural cemeteries near London, a number of musical gentlemen, friends of the deceased, had assembled at the entrance to the chapel, and a full choir, under the superintendence of Mr. Ransford and his son, performed Croft's Burial Service. Sir Henry is succeeded in the office of Professor of Music at Oxford, by the Rev. Sir Frederick A. G. Ouseley, Bart., M. A., D. M. of Christ Church in the University.

They have had very cold weather in England, this May. In the second week there was snow three inches deep in the Isle of Purbeck, on Friday morning; the Winchester hills were also covered with snow. On Friday night the frost was very severe throughout the south of England, and was a quarter of an inch thick on Sunday.

The Queen has condescended publicly to bestow medals on private soldiers in the streets of London.

Rumours of dissensions in the Cabinet gain ground. Lord John Russell is said to be the impracticable subject.

In various parts of the country "administrative reform" meetings have been held.

It is rumoured that the King of Sardinia is negotiating a marriage with the Princess Royal of England.

In the House of Commons the members of the Government had thrown all sorts of technical objections in the way to prevent Mr. Layard from bringing forward his motion of want of confidence.

France.—M. de Persigney is appointed Ambassador to England, in room of Count Walewski, who succeeds Drouyn de l'Huys as Minister of Foreign Affairs. Further changes are rumoured—namely, that M. Billault, Minister of Interior, will succeed Admiral Hamelin, who retires from Minister of Marine. M. Boucher, Minister of Public Work, will succeed Billault, and M. de Richemont, Director of Orleans Railway, succeeds Roucher.

A new loan of 700,000,000 francs was under consideration by the Council of State.

The Italian, Pianori, who attempted to assassinate the Emperor Napoleon, had been condemned to death. But as the police say they have discovered a vast plot, with ramifications throughout Europe, to promote insurrection, his execution was to be postponed to trace his connection therewith. It appears that on the day the attempt was made, it was freely stated in various cities of Italy, Spain, and Germany, that Napoleon was dead, and Paris in insurrection. The would-be regicide has since been guillotined.

The Paris Exposition has been opened; as a spectacle the opening has been a failure.

The Paris papers have assumed a tone of such outspoken hostility to Austria, that the public cannot help surmising that an official hint has been given to prepare opinion for a rupture with that Power.

The cause of M. Drouyn de l'Huys' removal from the office of Foreign Minister is understood to be the unsatisfactory manner in which he acquitted himself as Plenipotentiary at Vienna. It is said that the Emperor expressed his strong disapproval of the disposition which his representative there manifested to accept the dishonourable and delusive terms of peace from Russia, and that he condemns his too great confidence in the good faith of Austria.

Louis Napoleon had been everywhere greeted by the enthusiastic plaudits of his subjects since the attempted assassination. At Pianori's trial the presiding Judge refused to admit any lady spectators into Court, and the trial was conducted very quietly, it is supposed with a view to prevent any interest being taken in the prisoner, and to discourage similar future attempts being made to gain notoriety. The accused has given no reason for his act, except that his family had been ruined by the French invasion of Rome.

Spain.—We learn that in the Cortes, on the 2d, Senor Avecilla took occasion to declare, in the name of the Democratic party, that it had never entered into any negotiations with Mr. Soulé for the sale of Cuba.

Naples.—It was reported that the King of Naples was fired at by an assassin, at a review, but the shot was found out, upon inquiry, to have been nothing more than an accidental discharge from the gun of a soldier.

The last accounts from Naples state, Mount Vesuvius was in an active state of eruption.

Austria.—The Vienna correspondent of the London *Times* remarks, that as no revolutionary elements are brought into action, Austria will leave Russia to get out of her difficulties as best she can, but if England and France should resolve to form a corps of refugees and employ them on or near her frontiers, the Holy Alliance would assuredly again be formed.

There had been a rumour that Count Buol had resigned; but it was not confirmed.

The grain growing districts on the banks of the river Theiss, covering twelve hundred square miles, have been inundated in consequence of a rise in the river, and the crops are most probably destroyed.

Russia.—There appears no doubt that there has been an insurrection in the Ukraine, and that Poland is very restless.

The St. Petersburgh advices to May 1, mention the expected arrival at Cronstadt of several American ships, and cargoes of hemp and iron were sent there to meet them, and it was hoped they would be permitted to discharge and load, although considered doubtful, as the blockade is strictly notified.

Sandwich Islands.—We find, by the last advices from Honolulu, that the Legislature was opened on the 7th, when King Kamehameha, in his speech, alluded to the mission of Chief Justice Lee to Washington as being highly important. It appears from returns of the school teachers, that the rapid decrease of the Hawaiian population observable for years past had been arrested.

Several British war vessels were at Honolulu, expecting to proceed to the northward, probably to join the expedition against Petropaulovski.

Australia.—We have intelligence from Melbourne to March 10, and Sydney to February 20. The Legislative Council had voted £20,000 sterling in aid of the British Patriotic Fund. A steam route via Panama was urgently advocated in commercial circles. Bendigo, hitherto the late focus of discontent, was quiet, and the Presbyterians and Methodists were making great progress in their evangelizing labours.

The War.—There is still nothing decisive on this subject. The hopes of peace, it is now admitted by the English press, have all fled; and it is more apparent than ever that Austria will not unite with the Allies. The London *Times*, expressing, it is supposed, the sentiments of the Ministry, contends that it is impossible to peruse the official documents of the Vienna Conference without seeing that Russia was never in earnest in her pretended desires for peace. On the other hand, Earl Grey, in the House of Lords, had given notice of a motion for the 21st inst., of an address to the Queen, deploring the failure of negotiations, and stating as the opinion of Parliament, that the proposals of Russia were such as to afford a fair prospect of concluding a peace, by which all the original objects of the war might have been gained, and by which the Allies might have obtained all the advantages which can be reasonably demanded from Russia. Mr. Milner Gibson had made a similar motion in the House of Commons.

The Russians had made a sortie with a large body of troops on the Allies' right advance trench, but were driven back immediately, and a second and similar attempt shared the same fate. Nothing, it is said, could be better than the conduct of the troops who took part in the affair. The loss of the enemy was serious. Gen. Marmora had arrived with 4,000 Sardinia troops. Other accounts, especially those from the French encampments, state that the besiegers were still making progress, and there could be no doubt of ultimate success, provided the Russians in the field proved unable to force the Allies to raise the siege. Gen. Canrobert had announced that when reinforcements arrive, he will enlarge the circle of his operations, implying that he will attack the Russian field positions. On the 28th of April, Canrobert writes to the Emperor that the English army has recovered its health and efficiency, and was on cordial terms with the French.

Our latest accounts are by the *Pacific*, which reached this port yesterday, with dates from England to the 19th, and from the Crimea to the 10th, from which it appears that the siege of Sebastopol progresses very slowly indeed, and as the telegraph is now in the hands of the Government exclusively, it is difficult to decide from the imperfect hints supplied, whether the besiegers or besieged gain the most advantage. Gen. Canrobert has resigned, and has been succeeded by Gen. Pelissier. Lord Raglan's last despatch states that nothing of importance has arisen. The enemy continued to collect troops on the high ground on the opposite side of the Tchernaya. Fire from the city had not been heavy.

* * *

THE COST OF THE GOVERNMENT OF THE UNITED STATES.—The *National Intelligencer* gives the following as the amount of appropriations made during the late session of Congress. Fourteen and a-half millions of dollars are appropriated to the Post Office Department and the Ocean Mail Service! The *Intelligencer*, in introducing the statement, says:—"This document ought to possess interest for every reader, and ought to be examined by every one, as exhibiting in the main the objects on which the public revenue is expended. The aggregates of the classified heads of expenditure are as follows:—

Civil, diplomatic, and miscellaneous,	$17,265,929
Army, fortifications, Military Academy, &c.,	12,571,496
Indian department, naval, revolutionary, and other Pensions,	4,453,536
Naval service,	15,012,091
Post Office Department,	10,946,844
Ocean steam mail service,	3,574,458
Texas debt,	7,750,000
	$71,574,357

This vast sum of $71,574,357 is only the amount of *specified* appropriations. The great mass of contingent objects of expenditure, of which the sums were unascertained and could not be specified, may swell the grand total of the expenses of the year to perhaps *seventy-five millions* of dollars."

* * *

THE VINEYARDS OF CALIFORNIA.—Mr. Buffum, in his speech in the California Assembly, wherein he proposed to exempt California wine from the provisions of the prohibitory liquor law, gave the following interesting statistics concerning the culture of the vine in that State:

> In Los Angeles county—the vineyard of California—there are already under cultivation as many acres covered with the vine as there are in the whole of the great State of Ohio, the pioneer in the wine manufacture in the United States. In Los Angeles the number of bearing vines amount to 800,000; the number of acres under grape culture is 1,500; the quantity of wine which can be made to the acre is 400 gallons; the amount of capital invested in the grape culture is $1,000,000, and the number of persons engaged in the various branches of the business is 4,000. Thus, these 1,500 acres only under grape culture can produce 660,000 gallons of wine annually, which, at two dollars per gallon, will yield, in this single district, the annual income of $1,200,000. If there are in this State but 250,000 acres of land which can be brought under grape culture, they would produce 100,000,000 gallons of wine annually, which, at one dollar per gallon, would yield the enormous annual revenue of $100,000,000.

A GREAT TRUTH.—Lord Bacon says, "He is the greatest philosopher who adheres most closely to particulars."

Imperfect in original

COMMUNICATIONS.

For The Churchman.

REMARKS ON A "BRIEF REPLY TO CERTAIN STRICTURES OF A PROTESTANT JOURNAL," &c., BY THE REV. DR. FORBES.

A neatly printed pamphlet of 29 pages has recently appeared,* written by the Rev. gentleman above named, in answer to the Review of the *Church Journal*. On looking it over, I perceive some points to which it may be well to call the attention of the readers of the *Churchman*. He loudly complains of the attacks to which his production has been subjected; and takes great credit to himself for the silence he maintained under the sharp comments made after "his secession." As to the latter event, he had better continue the prudent reserve he has hitherto adopted. There are occasions and circumstances in which it is better to be silent, and "where discretion is the better part of valour."

As to the sermon, it related to a topic on which much attention has been excited, and was a fair object of criticism. And when I found the audacious claims of the Roman pontiff arrogantly asserted, and a "fond" opinion of sundry theologians of the Papal Church impiously set forth as a doctrine of the faith of Christ, to be believed under the penalty of eternal condemnation; when I saw it boastfully asserted that "this *pious belief* has prevailed in the Church in all ages," and that "there is a *catena patrum* through the ages all along to the same effect;" and then beheld spurious and forged authorities adduced with much pomp and solemnity, but not one *genuine* quotation of any weight or pertinency, I deemed it right and expedient to expose such dishonest and unjustifiable procedures. The pamphlet before us is an attempted defence; I shall dispose of the points I deem it necessary to dwell on as briefly as possible, carefully avoiding all interference with the *Journal*.

It is pitiable to see how he flounders through some three pages in defence of his sneering misstatement as to the Feast of the Conception in the Calendar of the English Prayer Book. When he says that the Church of England did reject it, and "*then after more than half a century* insert it," he is mistaken in his dates. For it was left out in 1549, and reinserted in 1561 or '62, only twelve or thirteen years afterward. As for the rest of his remarks they amount to nothing, and may be summarily dismissed.

His continued misrepresentation of the excellent and learned Bishop Pearson evinces a wilful persistence in wrong-doing which does him no credit, and also an obtuseness of intellect ill-becoming so assuming a controversialist. "Forever the *most Immaculate* Virgin," says Dr. Forbes. "Did she then ever know sin? If so, *when*, according to Dr. Pearson?" I reply, Dr. Pearson says nothing at all about that. What he is proving, is that she continued an *immaculate, i. e., a pure and spotless virgin* all her life long. And when the author of the pamphlet asserts that the words clearly imply the meaning he would put upon them, and prates about Dr. Pearson's "stultifying" himself on any other hypothesis, he is simply exhibiting that "pertness and ignorance" he is so ready to charge upon the *Church Journal*.

But not contented with this misrepresentation, he makes another, and pretends that the Bishop of Chester allowed the *worship* of the Virgin Mary. "*We cannot bear too reverent a regard* unto the mother of our Lord, so long as we give her not *that* worship which is due unto the Lord himself." Such is the quotation as *italicized* by the pamphleteer; if the word *worship* were thus marked, his gloss would lose all its point. But he cunningly omits the very next sentence which forbids such an interpretation: "Let us keep the language of the primitive Church, *let her be honoured and esteemed, let him be worshipped and adored*," p. 272, (Dobson's edition.) And the Bishop in a note quotes from St. Epiphanius the saying, "Let no man worship Mary." And now the misquoter may safely be left to his reflections.

He makes a desperate attempt to vindicate the spurious "Acts of St. Andrew" by saying that *Natalis Alexander* has *proved* the work to be genuine, and the *proof* is: "I *say*, therefore, that the Acts of the Passion of St. Andrew, written by the Presbyters of Achaia, are genuine and sincere." Here is a very pretty bathos, verifying Napoleon's axiom, "From the sublime to the ridiculous is but a single step." For fear this *proof* should not be sufficient, (a reasonable suspicion,) he calls to his aid the Cardinal Lambruschini. He is very amusing:

"This document was at first considered spurious, or at least suspicious, because we had it only in the Latin language, and it was not known that the Greek text was extant; but after the Greek was found in the Bodleian Library and was published by Charles Christian Woog, a *Protestant writer*, every doubt upon the point vanished."

Now, whether in the Cardinal's view the work is authentic *because* it is found in Greek, or *because* it was published by a Protestant minister, is not clear. At any rate, says Dr. Forbes, "he has made this too plain to be denied by the *Journal* itself," and he raises his cuckoo cry of "pertness and ignorance." But the fact is, that this Greek text was published more than a hundred years ago, (in 1749,) at Leipsic; and the objections to its authenticity were not merely that it had previously existed only in Latin, but partly on account of the silence of the ancient Church authors concerning it, and partly from its own internal evidence. These apply equally to the Greek as to the Latin text. I have already quoted Eusebius, who denounces certain *Acts of St. Andrew* as spurious and the work of heretics. These were in *Greek*, but were not the more valuable on that account.

We now come to the pretended St. Thesiphon and his books and relics. After correcting the *Church Journal's* translation, and reading it a lecture on Latin grammar, we are gravely told that certain Spanish Divines vouch for the authenticity of the story; that a Provincial Council gave their approbation to the books and relics; and finally that "the renowned University of Alcala" censured the proposition of a certain Gaspar Ram, who asserted that these books were of no authority. And what then? Who will vouch for the University? One Joannes Poncius, who wrote a work in *five volumes, folio*, published at Paris, 1661! Happily, they need not all be read, for we are referred to "the Appendix to the 3d vol. by way of note to Quaes. I. Dist. 3," which is fortunate.

And this is all Dr. Forbes is pleased to tell us. No wonder that antiquity is silent, and that Baronius, Tillemont, Dupin, and other learned Romish historians, afford no information. We must go to Spanish authorities for information as to this stupendous prodigy, and swallow wholesale the ridiculous figments of Spanish credulity and imposture. As that wholesome institution, the Inquisition, was probably then in full blast, and the *auto-da-fes* in full blaze, it is to be hoped that the unbelieving Ram did not pay the penalty which in that land was usually inflicted upon those who made any resistance to the fanaticism and superstition of the day. And so we take leave of St. Thesiphon, "*whose Arabic name was Abanathur*," for the present.

We now come to the pretended authority of Ignatius, and we shall give the reply of the Doctor in his own words:—

"Dr. Forbes did not hint this [that the Epistle to St. John was unquestionably spurious] to his hearers for several reasons. First, because, as the document quoted is allowed on all hands to be very ancient, it was a good authority for his purpose, whoever was its author; secondly, because in so brief and passing a notice it seemed most natural to quote the Epistle under its usual designation; and thirdly, because while Protestant writers, and most especially Episcopalians, in their controversies with Presbyterians, are in the habit of quoting frequently and triumphantly from other reputed Epistles of St. Ignatius, which in the opinion of a very large body of learned men are spurious, they never stop to hint the fact to their readers."

Here is Popish morality for you! The Doctor, in his sermon, pompously cites as one of his authorities in the *first* age, "St. Ignatius in his Epistle to St. John," all the while knowing, as he now avows, that the Saint was not the author, and that it was falsely attributed to him. But he says it was "very ancient." Here he shows that "ignorance" which he is so apt to charge on others, for the proof is all the other way; and it is not found in the oldest MSS., and was brought to light at a late date. That it *suited his purpose* I do not doubt, but every breach of morality may be excused on the same plea. So it doubtless seemed *most natural* to him to quote it as he did, and thus strut in borrowed plumes for a short season; but it ill becomes a Divine of such high pretensions to learning and morality to adopt the Epicurean maxim and "follow nature" in all cases. As to the third point, Churchmen quote the seven Epistles because they are generally received as genuine, and are believed to be so by those who quote them, and that on full proof and sufficient grounds, as shown by Usher, Pearson, Jacobson, Hefele, and other eminent critics. Dr. Forbes seems to think that the reception of all, both spurious and genuine, stands on the same foundation; and thus shows us that skill in the Latin grammar is not the only thing required in a theological disputant, but that he may cut his fingers with the edged tools he clumsily uses.

We now come to Origen. It will be remembered that the Doctor asserted in his sermon, "He also interprets the Greek word *kecharitomene*, in Luke i. 28, to signify not merely full of grace, but *conceived* in grace, &c." To this I replied, that I could not find any such phrase in the Homily referred to, and could not believe that Origen ever uttered such nonsense. In his pamphlet, the author, after quoting from Cardinal Lambruschini, says, "he may congratulate himself on being so thoroughly sustained by so high an authority," but takes good care not to quote the passage from Origen, as given by the Cardinal.

Here it is: "But because the Angel saluted Mary by a new form of expression, wholly unprecedented in the Scripture, there are a few words to be said on the subject. For his salutation, *Ave gratia plena*, which in Greek is *kecharitomene*, I cannot remember reading such in any part of the Scriptures, neither is it here addressed to a man. For Mary alone is this salutation reserved. If Mary had known that a similar salutation was ever made to any one else (she being well acquainted with the written law and with all the predictions of the prophets), the salutation would never have alarmed her as it did"—(Sadlier's translation, p. 68). Now this is all Origen (as interpreted by Jerome) says, and it is hard to see how anything can be made out of it for the *purpose* of the sermon. There is nothing to show that the father *interpreted* the Greek word as is alleged.

Now this is a "curious circumstance." How came the preacher to say what was not the fact? Had he read the Homily? I am afraid not, but that he relied upon some secondhand source, and thus fell into a serious blunder. I am the more inclined to suppose this, because the good Cardinal, after quoting fairly, goes on with *a comment of his own*, and says that "the Greek word may signify *formed in grace*," and "that Origen gave precisely that meaning is clearly manifest in his first Homily, where he speaks thus of Mary, 'Neither was she infected by the breath of the poisonous serpent.'"* Whether the sermonizer got his notion from the Cardinal, or they both got it from somebody else, of course I cannot say. At any rate, the former ignorantly attributes the interpretation to Origen himself; and though the blunder was pointed out in my "Remarks," and a note by way of confession would not have been amiss (for he has found space and opportunity to add some on matters of less consequence), he not only allows it to pass uncorrected, but tries to maintain his infallibility under cover of the artillery of the venerable Cardinal!

But, after all, what is that to him? With a most delightful self-complacency he says, "Whether a particular Father has spoken in this manner or that; whether a certain passage be attributed correctly to the writer to whom it is assigned, or be only the production of a later age; whether it was clearly the intention of the writer to express just what he intended to prove, are all matters of minor importance to him." Of course, then, a little romancing, falsification, and misquotation (as we dull Protestants call it), must necessarily be expected, is quite "natural," and is suited to *his purpose*. How comfortable this to "the good Catholic people who, when they want information on any subject, always know where to get it, and, thank God, never *fail to find it*."

Now, I have not the slightest wish to interfere with his teaching his people what he will, no matter how absurd and how inconsistent with facts it may be, provided he does not *print it*. If he will gratuitously thrust himself forward, and say to the world, "Here I am; look at me; when I speak, let no dog bark;" and after this preliminary flourish, proceed to substitute imagination for facts, legends for truths, spurious documents for genuine writings of the Fathers,—if he will claim their authority for some novel and blasphemous tenet, and then adduce words they never spoke, and sentences they never penned, to support his claim, let him not wonder nor complain that he is met and exposed. He may, with an assumed haughtiness, declare that he does not "feel himself called upon, at the summons of the *Journal*, to write out for its use these testimonies of a later age of the Church," *i. e.*, those from St. Chrysostom, St. Augustine, St. Basil, and the other worthies whom he mentions by name; but when the reader considers his ill success with the Fathers of the first three centuries, he may reasonably doubt his ability to do so. But what does it matter, after all, that a few of these "sign-posts" (as he elegantly terms them) are missing? He has the DOGMA OF THE POPE, and let him hold to that. It will save him a good deal of that trouble which he now experiences, in making his "sign-posts" point the wrong way, painting false names, and employing other ingenious devices after the manner of his betters. And thus he may keep his resolution, and sedulously "absolve himself from any further consideration of these" to him perplexing "matters." W. W.

May 25, 1855.

For The Churchman.

THE NEW ROMAN DOGMA.

The promulgation of the new dogma at Rome, has been the occasion of numerous discourses by our own Clergy. Some of these have been published. They all, I believe, strongly condemn and deny the doctrine of the Immaculate Conception. It is well argued, that no new article of Christian faith can at this day be promulgated as necessary to salvation. But here they do not rest. They denounce and utterly repudiate the doctrine itself. The expressions used are sometimes quite strong, and betray considerable heat. It has been called a blasphemous doctrine. As Bishops and Priests of the Anglican Church, they declare that the Blessed Virgin was *not* without the taint of original sin.

Our inquiry is this, whether such teaching is the doctrine of the Church of England, or whether it is only the private opinion of the individuals who have thus expressed themselves? If it be the doctrine of the Anglican Church, then, when was the dogma proclaimed, and where is it recorded? He who denies a given proposition to be true, does so because he holds its opposite to be true.

To say the Blessed Virgin was born *with* the stain of original sin, is equally a positive affirmation as to say the Blessed Virgin was born without the stain of original sin. The Roman Church has decreed the latter as a new article of faith. Has the Church of England decreed the opposite as its doctrine, viz., that the Blessed Virgin was born with original sin? But if it *be* Anglican doctrine, our Church has then been equally guilty with the Roman, in adding a new article, at this age of the world, to the Christian faith. Not only equally culpable, it must be far worse, in having set the example. For it was not the doctrine of the English Church before the Reformation, and it has not been promulgated since the decree pronounced at Rome. Before the Reformation in England it was an unsettled question in the Church. Different views and opinions were lawfully entertained by schoolmen and theologians. The sinlessness of Mary was always a matter of pious opinion. St. Augustine declared, that when sin was spoken of, there was no intention of including the Holy Virgin. The question was not settled in the Roman Church till some few months since. If it has been by the Church of England, then it must have been since its separation. But if it has been thus passed upon by our Church, and it is its doctrine, that the Blessed Virgin *was* born with the stain of original sin, then we cannot object against the Romanists for doing what we have also done. If it was wrong for them to make a new dogma—to add a new article to the Christian faith—we did it first. If it was wrong for them to narrow the ground where pious opinions might be entertained, we have done so likewise. If their doctrine is null, because it is new, the objection annihilates our dogma as well as theirs.

On the other hand, if the Anglican Church has *not* decided that the Blessed Virgin was born sinful, no one can upon the authority, and as the voice of the Church, pronounce its opposite proposition false.

If, however, these sermons are to be regarded simply as the private opinion of the writers upon an open question, we have nothing to desire, save that it shall be so intimated. The expediency and wisdom of them may, perhaps, be questioned, but of this they are as capable of judging as ourselves. But, then, if, according to these numerous precedents, one may argue to his people the sinfulness of the Blessed Virgin, so may the opposite view be taken, and her sinlessness inculcated. We would not utter one word in limitation of the rights of those who have thus set forth their opinions. We only ask a corresponding liberality. In the Anglican Church the question remained after the Reformation as it had previously stood. Up to that time it was a matter of opinion, not one of faith. The Church of Rome has alone ventured to pass upon it, and make it an article of faith. To hold that our Church has passed upon it, is to declare her as bad as Rome. Unless our Church has passed upon it, it is still a matter of opinion. If, upon a matter of opinion, one view may by a clergyman be advanced and supported to his people, it follows the opposite may also be advocated. To preach, then, the Immaculate Conception of the Blessed Virgin, as the opinion of the individual, is allowed by the Anglican Church. CAM.

For The Churchman.

THE CATHOLIC CHURCH.

A FRAGMENT.

The Incarnation of our Lord and Saviour Jesus Christ is the fact which is the very foundation and keystone of our faith, and of all the dealings of God with man. The assertion in God's Word, that He was made flesh and dwelt in us, the Lord God in our nature, is that of all others which calls for implicit acquiescence, and the renunciation of curiosity and inquisitive reasoning. Any error here will run like a subtile poison through the whole compass of our thoughts, about God and His dealings with man. Upon the accuracy of our conceptions on this point depend all right apprehensions, all true and accurate conceptions of the Church, the Sacraments of the Church, the mode wherein God's grace is administered unto us, and the future condition of ourselves, and of all created things, in the world to come. And yet it is this important doctrine, this divine mystery of the Incarnation, that the Serpent has struck at in the late decree on the Immaculate Conception.

The great event commemorated by the Christian Church on Pentecost, is the descent of the Holy Ghost upon the Disciples of the Lord, after His ascension into Heaven. The consequence of that event was the formation of the Church as the mystical Body of Christ upon earth; visible and spiritual in its nature; a body which, by the addition of successive individuals, has subsisted on earth up to the present time, and shall subsist until the full number of the elect be accomplished. And whenever this Spiritual Body shall be perfected in the complete number of the elect, and they, being individually perfected, shall have all attained in the unity of the Body unto the complete stature of Christ, then shall the marriage of the Lamb be come, in that His wife hath made herself ready; the dead shall be raised and the living changed, and the Bride of the Lamb shall be exalted to the throne of her Lord and King. This is the father truth that the Roman Church has now lost in her late decree on the conception of our Lord's mother.

In the event of the Day of Pentecost then, namely, the descent of the Holy Ghost and the formation of the Catholic Church as one body, is laid the basis of all the future acts of God. The great gift to man from God is that of the Holy Ghost in Christ; and all the blessings and hopes we enjoy date their realization more or less complete from this day. To investigate them all, would be to embrace the whole scope of the life and actings of the Church, of her present and her future existence. It would lead us into the analysis of all her rites of worship, of her Sacraments, of her Ministries, of her Priesthood and divine government; for all these spring from one source, and are derived from the presence of the Holy Ghost in her. To the nature, then, of this presence, we do well to attend in the first place, for all do hang upon it as the centre: nor can we direct our attention to a subject of greater importance. It involves the constitution of the Christian Church, and the standing of every Christian man. It involves points of considerable difficulty. It is a subject on which error is more prevalent than, perhaps, on any other question of theology or Christian doctrine, and in which our adherence to the truth, or deviation from it, involves our knowledge, or our ignorance, of the complete Gospel of the Son of God. Yes, it is even the turning point in the everlasting Gospel: and it may be said with truth and justice, that if we miss this, we miss the whole peculiarity of the covenant of grace in the Church redeemed by Christ Jesus our Lord.

The Catholic Church is the Body of Christ, and there can be but one Body, as there is but one Lord. The Church, therefore, in general terms, is that mystical and spiritual Body which the Lord Jesus, since His ascension far above all heavens, by the Holy Ghost sent down to earth, has been assuring unto Himself; and it consists of all the elect of God, saints in Christ Jesus, who, by the operation of the Holy Ghost, are made partakers of the Divine Nature. As the vital power in the living and organized body of a man lays hold of external matter, assumes it, assimilates it, reduces it into entire conformity with itself, and brings it in all respects within the law of its organic life; so the Spirit of God,—but by means which are even more difficult of conception,—lays hold upon those who are chosen to be members of Christ, assumes them into the spiritual organization of the mystical Body, fashions them into the living image of the truth, and brings them into willing subjection to the laws which regulate the life and action of the body. We see, therefore, that so soon as the Church was instituted, without any effort of obedience to an external law, but in pursuance of the very law of its being, the eternal order and mode wherein the Holy Ghost worketh in the Body of Christ began to be developed. And though that development, and consequently God's purpose in the Church, have been postponed, yet sooner or later they must proceed; and as the Church advances to perfection, so shall God's purpose attain to its full manifestation.

A CATHOLIC PRESBYTER.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi alteram partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vices of the former, and of nature itself."—CLARENDON.

For The Churchman.

"THE LAW OF THE PROHIBITORY LIQUOR ACT."

The article in a former number of the *Churchman*, under this head, alludes to objections to the prohibitory act, expressed by both friends and foes of prohibition, and maintains, in opposition to those objections, that the act is carefully drawn up, in strict accordance with the supreme laws of the land, and only requires to be duly enforced to obtain the object in view.

Since then, the opinion of Judge Conklin has been published in the daily papers, arguing less briefly in favour of the act, and showing that its enactments and modes of enforcement are quite within the pale of the laws, and the decisions of the Courts of the United States.

The *Tribune*, of the 22d inst., contains a very able document from Judge Edmonds, setting forth at great length the reasons for his opinions in favour of the prohibitory law. Of the entire compatibility of its various provisions with the Constitution and laws of this State, and of the United States, and with the numerous decisions and extensive legal practice of the courts of both, Judge Edmonds offers the most conclusive evidence in the acts, cases, and authorities cited by him. Annexed is the concluding part of this elaborate and lucid commentary upon the prohibitory liquor law, plainly pointing out the officers whose duty it is to enforce it.

FRANKLIN.

Now summary proceedings like these provided by this statute have been known for ages to the English law, whence we derive our jurisprudence. They were a part of that great system of the common law which, forming the law of the Colony on 19th April, 1775, was by our Constitution, *Art.* 1. § 17, made to be the law of this State, subject to alteration by the Legislature. They have long been applicable under our law to various offences against decency, morals, and good order, and I cannot see throughout the whole enactments of this statute anything novel except the application of old, long established, and well wonted proceedings to a new subject.

And I am clearly of opinion that it was competent for the Legislature to make the application, and therefore that those provisions of the act which warrant a search and seizure and destruction of the obnoxious article are valid and good in law.

The decision so often referred to in Massachusetts and Rhode Island as holding a different view do not bear upon the question in this State, for the simple reason that they are based on clauses in the Constitutions of those States which are not in our Constitution. As early as the days of *The Federalist* this peculiarity of the Eastern States was observed, General Hamilton in No. 83 observing: "In the four Eastern States the trial by jury not only stands upon a broader foundation than in the other States, but is attended with a peculiarity unknown in its full extent to any of them," &c.

The clauses in their Constitutions referred to are these: In Rhode Island—*Art.* 1. § 15: "The right to the trial by jury shall remain inviolate," without the qualification contained in our Constitution, "in all cases in which it has been heretofore used." And in Massachusetts the provision, "judgment of his peers or the law of the land," has been held to mean a trial by jury in a regular course of legal and judicial proceeding—Fisher vs. McGirr, 6 *Law Rep.* 622—while in our State the trial by jury is not in all instances a necessary part of legal and judicial proceedings, as I have already had occasion to remark.

III.—WHOSE DUTY IS IT TO ENFORCE THE LAW?

I answer it is the duty of all those who are charged with the obligation of administering any other portion of the criminal law of the State; the Judges of the Supreme Court, by virtue of their position as officers of the highest Court of original criminal jurisdiction, and pursuant to the powers conferred by Statute 2. Rev. Stat. 706; the Judges of the Superior Court of the city, by virtue of sect. 23 of the act establishing that Court, and the provision of the Revised Statutes already quoted; the Recorder of the City, the City Judge, the Police Justices, the Chief of Police, and all the policemen, by virtue of their general duty to enforce our punitory code; the Mayor and Aldermen of the City, not only by reason of their formal duties, but especially as supervisors under the 14th section of this act; the Sheriff of the County and his deputies, under their general duties; and the Recorder, City Judge, Police Justices, District Justices, and Justices of the Marine Court in this City, under the fifth section of this act.

In regard to some of these officers, they may, in respect to portions of their duty, be coerced by mandamus; all are liable for neglect of duty to be convicted and punished for a misdemeanour, and some of them are also liable to be removed from office—as, for example, the Sheriff, whom the Governor has power to remove. 1 *Rev. St.* 123, § 47.

The fact that the statute imposes certain specified duties upon some of these officers does not by any means exclude the others from the obligation of their general duties; for the rule that the inclusion of one is the exclusion of others is never applied except where the clause itself would otherwise be wholly inoperative and nugatory. 2 *Story on the Const.*, §§ 1703, 1717.

Does the act of 1848, which confers on the Police Justices elected under our new Constitution all the powers of Special Justices for preserving the peace in the City of New York, deprive the Judges of the Supreme Court and the other higher Courts of the powers in criminal cases conferred on them by the Revised Statutes? That cannot with propriety be claimed, for the rule is, that an exception is introduced by construction only when the enactment is necessarily exclusive. *Devarris* 713. Here there is no necessary exclusion of any one, and the general law defining the duties of officers is left in full vigour.

CONCLUSION.

For these reasons, which I have thus as requested given at large, I am of the opinion:

1. That it is competent for the State Legislature to regulate and prohibit the domestic traffic in intoxicating liquors among its citizens.

2. That the act in question, in prohibiting the traffic in this State among its citizens, is constitutional and valid, and is as applicable to imported liquors after leaving the importer's hands as to any other, the power of Congress and the reservation in the first and twenty-second sections of this act relating only to foreign liquors while yet in the hands of the importer, and before they mingle with the mass of other property in the country.

3. That the means provi ed by the statute for the enforcement of its enactments are lawful and valid.

4. And that the duty of enforcing the statute is not confined to the officers specially named in it, but is devolved upon all those whose general duty it is to enforce any of the laws of this State against crime.

J. W. EDMONDS.

THE SECRET OF POWER, IN A TALK WITH A TURK.—After a while, I opened the conversation with the question: "How it came to pass that the Turkish troops, who had defeated the Moskous at Oltenitza and at Citate, and defied their attacks on Silistria, had now become the scavengers of the Allies in Balaklava—rather an obstruction than an aid to the Anglo-French army?"

"You have probably not heard of Amru, the son of Madikarb," was the reply, "the Arab, in the time of the first khalifs. The renown of his invincible sword was such, that Omar, the khalif, wrote to him to send the celebrated weapon to his palace. Amru sent it with due reverence; but in a few days he received a message from Omar, that the sword was not equal to its renown; and that, in fact, it was not better than any other sword. When Amru replied: 'That is the fact; I have sent only my sword to the khalif, not the arm which wields it.' Omar now sent for Amru, and his sword now remained the terror of the infidels. But the Allies do not seem to have learned anything from the khalif. They demanded only the sword, not the arm that wields it—an arm, I hear, they even try to fetter—and are now angry that they find the blade worthless."

This speech, so characteristic of the conversation of the Orientals, alluded to the removal of the only chiefs who could handle the Turkish army—the renegade officers who formed the staff of Omar Pacha, and were dismissed at the demand of the Austrian internuncio in Constantinople. I now wished to give another turn to the conversation.

"Well," said I, "Amru was but a mortal; what became of his sword when he died?"

"God ordained it thus," was the answer, "that Amru's sword should always find an arm able to wield it whenever it is to be drawn against arrogance. We find it mentioned once more in Arab history. When the Byzantine Emperor, Nikephorus, refused to pay tribute to Khalif Harun al Raschid, which had been promised by the Empress Irene, and instead of the gold sent a dozen swords, in sign that he felt able to resist, Harun took Amru's blade, which had been an heir-loom of his family since the days of Omar, and with one stroke cut the Greek swords in pieces, like so many turnips. 'If you have no better blades in your country,' said he to the ambassador, 'carry back these fragments, and pay the tribute as before.' But they refused to send the gold; and Harun had himself to go and fetch it, and he took in lieu the town of Erekli, on the Black Sea, which you call Heraclea."

"But tell me now, my friend, why is it that you rather pore upon the legends of old, than upon the relations of current events? Why do you not read the papers, and employ your judgment in scrutinizing the affairs of the present?"

He still answered in parable: A Frank had before him a dangerous piece of road, full of rocks, and interrupted by ditches; and his Arab guide procured a camel and a donkey for the ride. The Frank saw the camel with its head erect looking into the distance, and never regarding its feet, and he thought it unsafe. But the donkey, holding its head close to the earth, and looking on the road under his feet, seemed to him a safe and practical animal; and he chose the donkey, whilst the Arab mounted the camel. But the poor jackass stumbled on every stone in the road, and fell into the first ditch with its rider; whilst the camel proudly went on, avoiding the stones, and stepping over the ditches.

"'Why is it,' said the foundered traveller, 'that the donkey stumbles and falls, though it sees every hinderance on the road, whilst the camel, without looking down, avoids or surmounts them?'"

"The donkey," replied the Arab, "holds his head so near to the earth, that he sees the obstacles only when he can no longer escape them; the camel sees them in the distance, and his feet obey his head."—*Chambers' Edinburgh Journal.*

ACCEPTANCE AND REJECTION.—We hate some persons because we do not know them; and we will not know them, because we hate them. Those friendships that succeed to such aversions are usually firm, for those qualities must be sterling that could not only gain our hearts, but conquer our prejudices. But the misfortune is, that we carry these prejudices into things far more serious than our friendships. Thus, there are *truths* which some men despise, because they have not examined, and which they will not examine, because they despise.—*Lacon.*

"Whatsoever thy hand findeth to do, do it with thy might."—*King Solomon.*

BY MRS. L. H. SIGOURNEY.

Do what thou hast to do,—
  While thou hast eyes to see,
While yet thine ears can hear the word
  That wisdom speaks to thee,—
While thou hast power to walk,
  While thou hast voice to pray,
While thou hast Reason's guiding lamp
  To understand thy way.

Do what thou hast to do,
  And not to others leave;
They may thy wishes overrule,
  Thy motives misconceive,
Thy purposes contest,
  Thy plans with coldness view,—
Now, while the life-tide warms thy breast,
  Do what thou hast to do.

Do what thou hast to do,
  Before the night of gloom,
That swiftly wraps the sons of men
  In darkness and the tomb;
For though thy feet may tread
  On blossoms bright with dew,—
Behold! the grave is for thee spread,—
  Do what thou hast to do.

Hartford, Conn., May, 1855.

—*New York Observer.*

"Romish Worship."

The author of the pamphlet on *the Proposed Reform of the Episcopal Church*, has the following statement and anecdote:

> Let an American Churchman, of twenty years ago, or one who knows nothing of the changes since taken place in our Church, attend public worship in the Church of the Holy Communion, in the City of New York, the amiable Rector of which is understood to have taken the lead in this [Memorial] movement—will he find himself at home there? If he has ever witnessed the service of the Church of Rome, will he be able to tell the difference? We know there is a difference, but would an unsophisticated man see it?
>
> We have been told, by an authority which puts the fact beyond doubt, that a stranger in New York (a Churchman) inquired the way, on a Sunday morning, to St. Peter's Church, Twentieth street, and on his way made a mistake by going into the Holy Communion. After service, he asked what Church it was; and declared that he thought it was a Papal Church.

Whether this ever happened more than once, we do not know; if not, we know something of the history of the matter, and can enable our readers to judge of the pertinence and truth of the charge. A friend of ours, a worshipper in St. Paul's, New Haven, on a visit to New York, having heard much of the "Romanizing" at the Church of the "Holy Communion," had the curiosity to see for himself. Accordingly he bent his steps in that direction on a Sunday afternoon, determined to know the worst of the matter. He arrived at church half an hour or so before service time, and had full opportunity to observe and scrutinize the peculiarities of the house, which he did with a sort of professional eye, being himself a builder. The arrangements of the house were, in some respects, novel, and yet in no wise strange to him. Just as the service commenced, another stranger came in, and took a seat by his side, who surveyed everything with a carefulness beyond what professional skill would be likely to dictate.

The service was performed by two clergymen, one offering prayers, and the other reading the Lessons, more of it being chanted than is usual in our congregations, while a third clergyman preached a good wholesome sermon on some of the practical duties of life. Service being ended, a conversation was had by the two strangers to the following effect:

2d S.—What sort of Church do you call this?

1st S.—I supposed it to be an Episcopal Church. But what did you take it to be?

2d S.—Why, a Romish Church, or a Puseyite Church, which I take to be pretty much the same thing.

1st S.—I am an Episcopalian, and I thought the worship much the same as that I heard at home.

2d S.—So am I an Episcopalian, but I never saw any such stuff as this. I believe it is downright Popery.

1st S.—What have you seen which makes you think so?

2d S.—Why, there is the crosses, and the turning the back to the people, and so much chanting, and so many ministers, and the like of that.

1st S.—All this may be without Popery. I thought the Romish worship was in Latin, but this is in English.

2d S.—True, but the Puseyites, I suppose, don't dare to use the Latin yet.

1st S.—I thought, too, the service, as it proceeded, was the same that I had been accustomed to. Did you see any variation from the Episcopal service?

2d S.—No, I do not know as I did, but I never heard so much of it chanted.

1st S.—And the sermon, was there anything in that contrary to sound doctrine?

2d S.—No, perhaps not. I think there was not.

1st S.—Really, I do not see anything after all that proves this worship to be Popish. If it is, I have always worshipped so.

2d S.—But it is certainly Puseyite.

1st S.—Not knowing what that is, I cannot say. I only know that it seems to me good sound Churchmanship.

2d S.—This is Dr. Muhlenburg's Church, is it not?

1st S.—I suppose it is.

2d S.—Well, he is a Puseyite at any rate, and that is about as bad as real Popery.—*The Calendar.*

VIEWS OF ART.—The *Crayon*, a most excellent artistic journal, propounds, in one of its articles, the following defence of diverse views of Art, which we yet cannot altogether regard as sound. There is such a thing as absolute truth, and views of works of Art being not only diverse but variant, an ascertainment of that absolute truth, of the conditions under which it exists, of the mode in which it is presented, is essential to right decision. And till men obtain right means of arriving at correct apprehensions, their opinions will be as diverse as their minds. Here we have a strictly idealistic view of the matter; it is only a spiritual sense which can rightly interpret Art, and this interpretation must ever be the same:

> This infinity is a peculiar attribute of idealistic Art, where the productions of one mind are weighed, sifted, purified of their dross and sublimated by the acuteness of a fellow mind. In this ideal world, no limits can ever be set to the interpretations of Art. The process of unfolding the meaning and intent of her works goes on *ad infinitum*, as the unseen world of microscopic research is laid open to view by the mechanical aid of science. It is, moreover, her peculiar attribute, that every subject she throws open to the imagination of the spectator can be viewed from a thousand standpoints. None of her designs are intended to produce identical effects upon every observer. Where the latter is but a student of outer-nature, and all his associations of a sensuous tendency, the range of artistic thought must needs be limited, and the works of Art must uniformly operate variously on different minds; on the contrary, where the imagination is of a cultivated order, and has had opened to it the whole ideal world of complex beauty, the works of the master are an endless theme, and can, with perfect consistency, be regarded with different views by different minds. This truth, we think, should prove a weighty consideration for the guidance of artistic criticism, where we see such a mass of heterogeneous doctrines conflicting views, and opposite feelings, result from the study of works upon which tradition and faith have not yet placed the seal of infallibility.

MAN AND WOMAN.—I should not say, from my experience of my own sex, that a woman's nature is flexible and impressible, though her feelings are. I know very few instances of a very inferior man ruling the mind of a superior woman, whereas I know twenty—fifty—of a very inferior woman ruling a superior man. If he love her, the chances are that she will in the end weaken and demoralize him. If a superior woman marry a vulgar or inferior man, he makes her miserable, but he seldom governs her mind, or vulgarizes her nature, and if there be love on his side, the chances are that in the end she will elevate and refine him. The most dangerous man to a woman is a man of high intellectual endowments morally perverted; for in a woman's nature there is such a necessity to approve where she admires, and to believe where she loves—a devotion compounded of love and faith is so much a part of her being—that while the instincts remain true and the feelings uncorrupted, the conscience and the will may both be led far astray. Thus fell "our general mother"—type of her sex—overpowered rather than deceived, by the colossal intellect—half serpent, half angelic.—*Mrs. Jameson.*

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* I am indebted to a friend for this copy, which bears date April 20th, but came into my hands on the 23d of May. I mention this, for fear the Doctor should think I have been "reading up" ever since its appearance.

* This is a mistake. I find no such words in the first Homily.

TRINITY SUNDAY.

Led, step by step, along the joyful and sorrowful paths of retrospection, we have at length arrived at that period when the sacred year is in its summer solstice.

In surveying the scenes through which we have passed, what liberal supplies of grace have been afforded in each holy commemoration—what encouragement to repent, and become partakers of everlasting life!

We have followed our Saviour from the cradle to the Cross. How grievous to reflect that our misdeeds rendered the sacrifice of Calvary essential in restoring us to the forfeited favour of God! But our Redeemer liveth!—we have seen the place where the Lord lay—it was untenanted—angels rolled back the rock, and the sepulchre yielded up its treasure. We have walked with Him towards Emmaus, broke bread with Him and the disciples, and have seen Him ascend from Olivet to Heaven. Insensible and dull must be the heart which cannot acknowledge the wisdom and beauty directing the exercises of our holy mother. Truly is she a parent in Christ. From her altar we gather food for our spiritual sustenance, and drink of the cup of salvation.

This high festival, consecrated to the mysterious Godhead, fills the mind with a sense of its inferiority, and the magnitude and grandeur of that of the Eternal. The august, creating Father—the divine Redeeming Son—the blessed Holy Ghost, the Comforter, are brought in unity for our adoration, and unable to comprehend that which Almighty Wisdom hath encircled with the impenetrable mantle of His sanctity and greatness, we can only bow and worship. Leaving depths, into which, by impiously plunging, we might be for ever lost, let us, with meek reliance, and child-like simplicity, walk cheerfully along the shallows of the stream, praising the mercy which is a "lantern to our feet, and a light unto our path."

Strive not, by vain philosophy, to test
  Truths unrevealed; for ne'er was it designed
For human intellect—weak at the best—
  To sound the depths of the Eternal Mind,
Felt through creation's circle, filling all;
Then bow to Him, whom we the Father call.

He *is* the mighty Father! from His hand
  Arose the lucid firmament in air,
Rolled ocean's billows—sprang the beauteous land,
  Meet habitancy for the creature, rare,
Made in His image, lit with reason's ray,
God's name to praise, His precepts to obey.

With vain presumption, seek not to unveil,
  By reason's aid, the Incarnate Deity;
What angels cannot fathom, thou must fail
  To penetrate: enough, proud worm, for thee,
The knowledge of His mercy and His grace,
His mediation for thy fallen race.

He is the Son, eternal, whom the lyre
  Of prophecy, in ancient days, foretold;
Co-equal with the everlasting Sire,
  Though born of earth, and made of mortal mould.
Thy Saviour, Brother, Conqueror, and King;
Then reverently thy grateful homage bring.

Dare not, with impious heart, to disbelieve
  The blessed Spirit's secret works of love,
Lest by thy doubts the sacred God ye grieve,
  Till He his holy presence far remove;
And lost to light and life, thy soul shall stray
In gloomy shades unpierced by smiling day.

—*Joys and Sorrows of the Ecclesiastical Year.*

FOR THE YOUNG.

TRINITY SUNDAY.

"And now, Willie, let us pass on to the last great festival,—that of the Blessed Trinity. This is a less ancient feast than the rest, having been observed only on the octave of Whitsuntide, until the Arian heresy attacked the doctrine of the Blessed Trinity. Indeed, our own Church seems to differ from the greater portion of the West in this matter; for, in the Roman Calendar, we find that the Sundays count from Pentecost, while ours count from Trinity. Thus, while they (the Roman Church) say, 'the second Sunday after Pentecost,' we say 'the first Sunday after Trinity;' and, indeed, it is no separate feast of commemoration, like Easter, or Ascension, or Whitsuntide. Those festivals commemorate *events;* this only commemorates *doctrine.* In the Communion Office, or Liturgy, there is a special preface, used only on Trinity Sunday. This is remarkable, as it is the only occasion of a preface not being used, and not repeated as an octave. But in fact, as I said before, it is itself the octave of Whit-Sunday."

"Yes," Willie said; "and I observe certain words are directed to be left out on that day only throughout the year."

"What are they?" Eustace asked.

"Look," replied Willie. "'It is very meet and right.' Look at the Rubric here. 'These words, *Holy Father*, must be omitted on Trinity Sunday.' Now I wonder why that is?"

"Let us think," said Eustace. "Why, it must be, that we do not desire, on that day, to record anything of One Person of the Holy Trinity separate from the other two. When we say *Father*, there is a distinction from the Son, and from the Holy Ghost. But we are specially commemorating the Holy Trinity; and so, for a little space, we wish to dwell upon the whole Trinity, as a Blessed Trinity, without considering or commemorating the *Father*, and so only say, '*Lord* and Almighty, Everlasting God,' which are expressions common to all Three."

"Yes, I see," said Willie. "How very nicely and carefully it is all planned."

"The Epistle and Gospel, however, remain the same as before, and are equally suitable, containing the Trisagion, or 'Holy, Holy, Holy,' of which we have already spoken, and our Saviour's instructions concerning Holy Baptism, given to Nicodemus; that, without this regeneration (in the name of the Blessed Trinity,) a man cannot see the Kingdom of God.

"In the Lessons we have the attributes of the Trinity set forth. The creation, when God said, 'Let us make man in our image and likeness;' and God's attribute as Judge of all the earth, in Gen. xviii. Then the distinct mention of each person is made in the third chapter of St. Matthew, when, at Christ's Baptism, the Holy Ghost descended like a dove upon Him, and a voice from Heaven was heard, saying, 'This is My Beloved Son, in whom I am well pleased.' Lastly, St. John's very distinct teaching on the subject: 'There are Three that bear record in Heaven; the Father, the Word, and the Holy Ghost, and these Three are One. And there are Three that bear witness in earth: the Spirit, and the Water, and the Blood; and these Three agree in One.' The whole of this teaching is summed up in the Collect, which is an old one: 'Almighty and everlasting God, who hast given unto us Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and, in the presence of the Divine Majesty, to worship the Unity; we beseech Thee that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities; who livest and reignest, One God, world without end. Amen.'"—*Cousin Eustace.*

THE CHURCHYARD.

I was once staying in a little village, where there was a churchyard, in which all who died within five miles round were buried; in fact, such numbers had been buried there, that the ground was full of bones, and a new grave was never dug, without quantities of these being thrown up, so that the ground was strewed with skulls which were whitened by the air. Many strange stories were told of this same churchyard; and several of the old people who lived in that neighbourhood, talked of things that had been seen, and noises that had been heard, by those who happened to pass that way by night. The landlord of the public house where I (with two of my companions) lodged, was a very sociable, good sort of man; and as we were quiet lads, he often invited us into his parlour of a Sunday evening, that we might take our bowl of punch together. One frosty night we were sitting round his fire chatting, and as is often the case on such occasions, we began to talk on the subject of ghosts. First our landlord told a story of a haunted house where he had once lived, and then his wife told another of a spirit that she said had appeared to her grandmother: each person related some story of this sort, and every one was more frightened than the last, till at length we all began to look up behind us, and I, who certainly could have marched up to the mouth of an enemy's cannon, felt myself shudder. Our good landlord perceiving this, made another bowl of punch, and we soon recovered our spirits. From one story we got to another; and when our terrors were quite over, we laughed heartily at each other for being afraid of ghosts, and all, except our landlady and her sister, seemed to agree that it was a mere joke. Our landlord's daughter, a comely girl of nineteen, was silent, till one of my comrades saying that he was sure she believed in the reality of such appearances, she answered very modestly, "As to their truth, I cannot pretend to know anything about that, but I am not afraid of any such thing, as I am sure it could not hurt me." All the men except her father seemed to doubt her courage; but he said, "I am sure Nancy tells the simple truth, for mild as she looks, I never knew her frightened: from an infant she has always had more courage than any of my other children, and I know not how to account for it, except that she has been always more attentive in saying her prayers and going to church than the others."

"However," said the young man who had been joking with her, "I would venture to lay a shilling that she would not dare at this moment to walk to the churchyard and bring one of the skulls here." "Done," cried her father: "so wrap your cloak about you, child, and go as fast as you can." Nancy set out very cheerfully; and as soon as she was gone, the landlord proposed to me to go another way to the burial ground, and watch what she would do. We reached the place before her, and hid ourselves behind an old wall. We saw her walk boldly forward, and take a skull from a heap near us, but just as she was going away, I could not refrain from calling in a hollow voice, "That is my head, do not take it away!" She started, looked round her for a moment, then threw down the skull, and took up another. I cried out again (endeavouring in vain to assume another tone), "That head is mine, let it alone!" "Nay now," said she, "you do not tell truth, for you certainly had not two heads;" and she carried off her skull. We reached the house just as she entered it, and had a great deal of laughing about our adventure. At last Nancy said to the young man who had laid the wager, "I have a great notion you would not have been so ready to go yourself to the churchyard, as you were to send me there; but if you have a mind to prove that you were not afraid, take one of these knives, and stick it in any part of the burial ground you please, and we shall see by that means to-morrow morning how far you ventured." He was ashamed to refuse, so wrapping himself in a large great-coat of the landlord's, he walked hastily out of the house. It was so cold that no one felt inclined to follow him, and we gathered round the fire to await his return. The churchyard was so near, that we judged it might take him about ten minutes to execute his purpose, for it was a fine starlight night, and the path quite straight; but when half an hour had passed, we began to wonder at his delay, and at length my comrade and I determined to go in search of him. We found the gate open and our companion very near it, lying on the ground, to all appearance lifeless. On hearing our voices he appeared to revive, and, in answer to our questions, said that he had done what he had engaged to do, and was going away, when something pulled him back with such force that he fell to the ground; that he had attempted twice to get up again, but was always pulled back, and that in truth he was half dead with cold and fright. We helped him up, and in doing so discovered the cause of his fright; for in sticking the knife in the ground with some strength, he had also stuck it through the great-coat, and so fastened it to the ground, that every time he tried to go away it appeared as if he was violently pulled back. We brought him home with us as pale as ashes, and when he was well recovered you may suppose how we all laughed at him. This was a constant joke against him in the regiment, and he never could have been able to support the laughing of his comrades long; but, fortunately for him, in about two months after we had a desperate fight with the enemy, and this very man was more courageous than the rest, so that the story was never after mentioned. Thus you see what a foolish thing it is to say a man is a coward for being once frightened. I have heard many stories of ghosts, and always when I had an opportunity of inquiring into the truth, found them to be much like that which I acted behind the old wall when I claimed the two heads.

Here the old man paused, and giving another apple to each of us, desired us to go and play on the green, which we did with great joy, Daniel still sitting at his door, and seeming to enjoy our sports almost as much as we did ourselves.

A few days after I discovered that old Daniel had told this story for the purpose of correcting a little boy of our party, who had been taught by a foolish maid-servant to be afraid of ghosts, fairies, and all sort of things, and whom the other boys were in the habit of laughing at, and calling "coward."—*Stories of Old Daniel.*

HEBDOMADARY.

Friday, June 1.—*St. Nicomede, P. M.*—There is but little known of St. Nicomede, except that he was a Priest, and that he was martyred at Rome, under the Emperor Domitian.

Sunday, June 3.—*Trinity Sunday.*—This Sunday is set apart more especially to the adoration of the Holy Trinity, or the Three Persons in one God, the Father, the Son, and the Holy Ghost. The Church, having kept a series of solemn days in honour of our Saviour, God the Son, and having celebrated the descent of the Comforter, God the Holy Ghost, fitly sums up the series in a great festival in honour of the Ever Blessed Trinity.

The Catholic doctrine of the Trinity is stated in the Creeds. It is a mystery into which we must not curiously inquire, but receive it with adoring faith. We pray that we may be kept steadfast in our belief of that great doctrine, and in proportion to our belief, so may God's protection be extended to us, to keep us from all adversities.

Tuesday, June 5.—*St. Boniface, B. M.*—St. Boniface is called the Apostle of Germany, and was Archbishop of Mentz; he was an Englishman, born in Devonshire, and educated at Exeter. Soon after he was ordained Priest, Boniface began to burn with missionary ardour; and having resigned his post as Abbot of Nutsell, he hastened to Rome, whence, at his earnest entreaty, Bishop Gregory sent him to labour amongst the infidels in Germany. His apostolic works in Bavaria, Thuringia, Friesland, Hesse, and Saxony, were wonderful; and his labours extended into France. But he longed to do something more amongst the infidels before he died; he accordingly resigned his primacy to his countryman, Sullus, and went into a wild heathen part of East Friesland, where he was murdered, together with fifty-two companions, whilst waiting to confirm a large body of recently-baptized catechumens, on Whitsun Eve, A. D. 755.

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Supposed First Planting of the Christian Church in Britain.—The disciples being dispersed after the stoning of Stephen, St. Philip went to preach in the region of the Franks, and there converted and baptized many. Wishing, therefore, to spread the word of Christ, he sent twelve chosen disciples into Britain, with his dear friend, Joseph of Arimathæa, at their head. They arrived in Britain, and preached there in the sixty-third year from the incarnation of our Lord. The barbarous king of the country, with his people, though refusing to give ear to the new and strange doctrine, yet, in consideration of the modesty of their lives, and because they had come from far, granted them for their abode an island in the outskirts of his dominions, surrounded by woods, thickets, and fens, called by the natives "Ynsicitris." Afterwards, two other kings, also pagans, granted them, at their request, on account of the sanctity of their lives, "a hide" of land each; and the name of "the twelve hides" still continues. After a short time these saints were visited by the archangel Gabriel in their desert home, and on his admonition, built a chapel of wattled twigs, which the Son of God himself was pleased to dedicate in honour of his blessed mother.—*William of Malmesbury.*

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When fame is regarded as the end, and merit as only the means, men are apt to dispense with the latter if the former can be had without it.

Obedience in the Things of God.

Obedience, in its highest and most spiritual sense, becomes the duty of those who are taught in the things of God; for the teaching being appointed for the sake of unity, a disregard and contempt of the teaching tends to a disregard and contempt of the unity. He who disregards unity, ranges himself on the side of schism, and therefore on the side of *Satan*, against Christ. All, of course, in its degree. Sometimes more, and sometimes less, but in its degree *somewhere*, the man who disobeys the ruler of the Church set over him, becomes the enemy of God. We need not stop here to discuss the question, how far unity and sameness of doctrine is to be preserved in the teachers *themselves*. Of course, this is a vital question; but it is one which is settled in the Church, as far as human imperfections will allow, by her canons, decrees, and creeds, coming down from our Lord and His Apostles. If any religious teacher in doctrine, or priest in practice, or bishop in discipline, deviates from the prescribed law of the Universal Church, *he* then becomes the fomenter of schism, inasmuch as he renders it imperative upon the people over whom he is set to disregard him; for, of course, it is plain that if the governor break the law, the governed are exempt from their obedience—at least, from their obedience to *him*. Obedience to the Church stands before obedience to the person who rules by the Church, whensoever he who is to rule by the Church rules contrary to the Church. But into this question I will not enter, further than laying down, as I have, the general axiom. Taking for granted, that God's minister duly appointed, with the teaching of the Church in his hands, comes to us, and with that teaching demands our obedience, what should follow on our part? Can we turn away? Can we refuse to hear? Can we differ from the opinions broached, or the system of Divine things set before us? If we do, do we not, on my principle, turn away from God? The teacher is of the *Church*. The Church is of God. The teacher is therefore of God. If, therefore, on our own minds and wills—on our own prejudices and habits—we reject and spurn the teacher (always supposing the teaching is according to the *Catholic Church*), do we not reject and spurn God? I think this is a very awful question for the dissenter and schismatic, the nonconformist and sectarian, or by whatsoever other name those are called who have rejected and cast aside the spiritual pastors whom God set over them. I think it a very awful thing for a man to consider, whether in an *ordinance* or a *doctrine* coming from God (which must be inferred by the historical evidence of the fact that the Church now exists in his very presence), a very awful thing to consider, what probable grounds there can be, either of reason or faith, for him to continue such disobedience, because his own will dictates it. The great argument which you will always hear in the mouth of a Protestant dissenter, is this—the right of private judgment; in other words, the right of having his own interpretation of the Bible, his own selection of teachers, and his own choice of ordinances. But is this argument valid in the other things of God? He did not choose his own parents; yet those parents are his own parents, against his will, and he obeys them. He did not choose his own country; yet that is his country, wherein God caused him to be born. He does not say that he has a right to a private judgment in the interpretation of the criminal or civil law of the land; and so, when the appointed judge decides what is the law, assert a right to differ from it, and then act upon that difference, just as if there had been neither judge nor judgment. No. Therefore, how does it come to pass that, when an authority is palpable in deciding the law of the Church, he thinks himself justified in differing from it, and seceding from it, and rending the flock of Christ asunder? It is a very wonderful deception, practised on the minds of men by our great mortal enemy. If they could but see this, and return to the flock from which they have gone, and be once more ONE, then how would angels rejoice, and the Son of God Himself in heaven be glad; for it was His most holy prayer: "Neither pray I Thee for these alone, but for them also which shall believe on Me through their word: that all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent Me."

But I feel that you will be ready to tell me, that nothing of the above is your case; that you have ever been brought up in the unity of the Catholic Church; that you are attached to her doctrines, and have ever been so; that you cordially embrace her precepts and her usages; and that you acknowledge your duty to be, to submit yourselves to your spiritual pastors. I am aware of this, and God grant that it ever may be so; but I have stated the case of schism in a general and broad way, in order that you may forcibly see to what miserable results the spirit of disobedience will bring, not only one or two individuals, but whole classes and sects of men. I am desirous also of showing you, that though in this enlarged sense you may, we hope in God, be safe; still, in many minor ways, you are not free from danger.

For instance, we have seen, in the last few years, whole congregations of parishioners rising up in dispute, and gainsaying with the parish priest set over them by the Church, on the ground that his teaching was not (*in their opinion*) orthodox. We have seen many of these people, after a reference to the Bishop, the overseer of the flock, deliberately turn away, and form a schismatic worship of their own, defying both priest, Bishop, the Church, the law, and everything that could be supposed to express legitimate authority and rule. Here, then, is one proof that although *now* you may be, as you imagine, faithful and obedient, still that some circumstance may hereafter arise, by which you may be induced to betray the principles in which you have been brought up; for these very persons, in their youth, would say their Catechism, and repeat by rote, that it was their duty to obey their spiritual pastor.

Again, we have seen, and continue to see, very frequently, persons of a very good intention, and such as are looked upon by the world with favour—men of education, sometimes high in rank and consequence—we have seen them declining to abide by the teaching of their parish priest, merely on the ground of not *liking* him. Without, indeed, questioning his doctrine, or the rectitude of his proceedings, with a gentlemanly air of unconcern they just quietly forsake him, like a certain king, who knew of one true prophet, Micaiah; but "I hate him," said he, "because he does not prophesy good concerning me, but evil." His ways do not suit them. His words are not eloquent. His manner is not good. They require something higher, more racy, more stimulating; and so, really without thinking it wrong, they forsake their own parish church, and their own parish priest, and intrude into the place of others, where they have no right, confounding all order, and disturbing the principle on which our Church is constructed—that of parochial subdivision. Here, then, again, I have need to guard you; for, by this self-seeking and self-gratification in the matter of a *preacher*—by leaving the appointed place in which your worship, by the law of the Church, ought to be conducted—you are guilty, in a minor degree, of disobedience. You attach yourself to him who is not legitimately your spiritual pastor, to the detriment of him who is. I am well aware that, as our Church is at present regulated, there are a great many difficulties in this case; and that many are found as strangers in a flock, from circumstances over which they have no control, and that if they were not *there* as strangers, they would not be anywhere. But I speak generally; and, generally, I must say that the abandonment of the pastor whom God sets over a people by the law of the Church, is of the nature of a murmuring at *His* will who appointed that pastor; and a seeking for another, more in accordance with the tastes and likings of an individual, is of the nature of a private right to judge, each man for himself, rather than obedience and submission to the circumstances under which God has placed us.

Or again: There may be, in the Church to which you belong, certain plans and systems of religious teaching—certain ways of performing Divine Service, to which you have not been accustomed. The public baptism of infants before the congregation may seem a novelty. The public catechizing, instead of a sermon, may seem very strange. Usages of the ancient Church, of which you have never heard, may be somewhat revived. The laws of the Church, which have been some time in desuetude, may have been restored, although you are yourself utterly ignorant of the existence of such laws. Instead of the undevotional and irreverent reading of Psalms by a single Priest and clerk, you may find white-robed choirs of many priests and singers, and choral chanting of the sweet strains of the Psalmist with music and gladness. Instead of the absurd changings backward and forward of "black gown and white gown," you may see the simpler and more consistent plan of using the surplice for the sermon, and other holy vestments for the divine office of the Blessed Sacrament. In short, without going further into particulars, you may see a truer and more faithful accordance with the whole spirit of the ancient Catholic Church, than you have previously been accustomed to witness. Now, it is well known that many, seeing such things as I have described, thereupon, without consideration, without entering into the rightness or the wrongness of the things done—but at once, on the impulse of a hasty moment, without in the least taking into the question the real laws of the Church, and the spirit and meaning of Divine Worship—at once, and without consideration, have jumped to the conclusion, that all these things savour of Popery, and Romanism, and what not; and thereupon hurry with an indecent speed away from the Church, in which, by God's will, they were appointed to worship Him.

But let us review this calmly. What should have been the manner of their proceeding? First: Perceiving something to be done, to which they had not been accustomed, they should have ascertained whether, in itself, it were commanded by the Church, or not. If the thing were commanded by Church; if the priest so doing it, were doing no more than his strict duty, as himself obeying a higher power; then it would follow in that person's mind, being gifted with reason, that the want of its use to *him*, was no argument of its impropriety of use altogether. But the abrupt turning away, and flying from the house of God, in a sudden and off-hand rejection of the services of the Church, on the ground of their being not acceptable to *himself*, would seem to be but little more than the argument of the dissenter and schismatic, who says, "I will not worship, but as pleases myself." Now, what I desire to show you, is this: The tendency in all men's hearts to forget in action the duty which they acknowledge so often by the tongue—to "*submit themselves to their spiritual pastors.*" In *all* parishes you will find it the same; it is not peculiar. It is a cancer which is eating into the very vitals of the whole Church. It seems a thing taken for granted, that if a person does not like his parish priest, or his ways, or his sermons, or his manners, or his doctrine, that he has a right at once to forsake him, and seek another. I hesitate not to say, that this is the spirit which has been at the bottom of every schism which has ever rent Christ's Catholic Church,—the spirit of "every man thinking and doing what is right in his own eyes." How far removed from the spirit of meekness, contentment, gentleness, diffidence of self, thoughtfulness about others, which ought to be found in the disciple of Christ! We all must be aware—It is inseparable from the nature of things, and so let it be granted, that one priest is not as gifted as another, and that one preacher is not so moving as another, and that one church, in its aspect and services, is not so much to our liking as another. Still, the advantage which in these respects one place may have over another, does not authorize the abandonment of the law of the Church. "My duty is to *submit* myself," *i. e.*, put myself *under* MY Spiritual Pastor, not another who is not mine. An obedient spirit would suggest to me, I must look upon my Spiritual Pastor as one sent to me from God, and not one chosen by myself. If I find fault with him, I find fault with God for sending him. Perhaps this very point of submission to him may be a trial sent to me from God. If I disobey, very probably the benefits I think I shall obtain in gratifying myself, may never be realized; while, if I obey, the grace of God may send me a different mind, and turn the very things I now dislike into means of pleasure and instruction, which now I dream not of. The mind is very often altered by a submission of the will. Obedience practised, is a lesson learnt. The pursuits of self-seeking may gratify for the moment; the doing of a duty *against* self furnishes a gratification which abides.

Look then, my dear children, on all around you, as speaking to you with the voice of God. Obedience to this God is the supreme law; obedience in your several positions to man, branches of this supreme law. Let all in authority around you be to you *in loco parentis*, and above all the Church. The Church is called by men of a religious spirit their *mother;* a bishop is called in the language of the Church a spiritual father; and so is every priest to him who is under him in the Lord. This language shows the all-pervading truth, the all-pervading principle of Christian obedience, towards God, the Church, and man.—*Bennett's Letters to My Children.*

The Civil Service of England.

The only object and the full aim of the administrative reform contemplated in England, is, to use the words of its originators, the introduction of enlarged experience and practical ability into the service of the State. This done, the object of the contemplated movement is to be regarded as realized. In a word, no section of the community is to monopolize the functions of administration. And this is to save England; this is to restore it to its former prestige. A reorganization, and not a reconstruction, is demanded. The project demonstrates little more than the *felt* necessity of some change, and the desire that all parties may profit by this change as much as possible. In the proposed remedy, two evils present themselves. Whilst England needs more centralized power, this "reform," when carried out, will have the effect, by enlarging the representation, to introduce, in yet more strange combinations, variant interests. England has already sufficient practical ability in her public men; but in the complicate machinery of government, their power is wasted and their plans perverted in intermediate channels. The true state of things, the right element of success, is not apprehended. We have shown how intellect is not what England most wants; that the education suggested by Mr. Layard, as a panacea, would prove powerless to remedy present grievances; that the predominance of the religious element in her councils and actions, a regard to the common interests of men and nations, should be made her chief concern, not only for her own honour but for her own safety. The *Westminster Review*, esteemed a progressive periodical, thinks some twenty of its pages well occupied in dilating on civil reorganization; the principles set down are not easily to be gainsayed, and the suggestions are valuable in their place, yet only *in* their place. But what appears plausible in theory, is ofttimes untenable in practice. Thus the promotion of merit presumes the power of distinguishing and appreciating. Then there is a merit in the fact of long service, which has hitherto ruled according to seniority. The administrative example of the United States, treated of in the next article, suggests much worthy of consideration. In studying the political history of the Union, much may be learned, but little that is applicable, we conceive, to the present position of England, and for the reason that the disease is not understood. Facts are stated, but their philosophy is unperceived. It is not men, but principles, that must save England. "What England," says one of her writers, "most needs to understand, is, what sort of influence Congress exercises on the Cabinet." We humbly submit that this knowledge, if given and comprehended, would do no sort of good. The far-sighted policy that needs to be called into action, need not thus trouble itself; though the following is certainly very true, and will always be true, while England relies on men, more than on God, to aid her:

> Our nation, under the pressure of events, is opening its eyes to see the painful fact, that the action of Parliament is fitful, uncertain, and imbecile in the extreme. The disease is discerned, but few can discern the remedy. Parliament can destroy a cabinet when such is its will, but it cannot reconstruct: that is left to the Crown, and is in fact done by a sort of routine, each minister, as he quits office, giving advice based upon formal rules. Hence Peel, quitting office, recommends Russell; Russell recommends Derby; Derby recommends Aberdeen; Aberdeen recommends Derby; Derby recommends Russell; Russell recommends Palmerston;—and in all this, the Queen is conceived to do her duty pre-eminently, in taking the advice of the very man whom perhaps Parliament is expressly anxious to drive away from her councils. Never, we believe, since the beginning of the world, was a great and vigorous nation, abounding with intelligence, enterprise, and experience, made a sport of by the cliques of so very feeble and contemptible an oligarchy. Some forty men in the two Houses of Parliament, of whom not half a dozen possess any marked superiority in talent, genius, energy, wisdom, knowledge, or goodness, to men who can be picked by the score in every man's acquaintance, bandy the government of England backward and forward between them, not by birth and by rank, but by the force of routine, although Parliament is theoretically supreme over them, and is highly discontented. In fact, Parliament is suffering the common fate of despots. Having absorbed into itself all the business of the country, it is so overwhelmed with power as to become the victim and slave of its own creatures. After the events of the last nine years, we have no right to deride the routine of China, or of decaying Spain. As the *Times* newspaper observed, we have read of the Spanish king who was roasted alive, because his attendants could not settle whose duty it was to draw the chair further from the fire; but an English ministry has sacrificed to punctilio, not one gouty and useless king, but a brave, victorious army; and Parliament has sat by, groaning and helpless. Do we ask why? It is because, knowing that it cannot *reconstruct*, Parliament is so slow to *destroy;* while it has almost no power to *control* or *regulate*. If it asks for information, it is told (what events constantly prove to be false), that the interests of the public service forbid a reply; and if a committee of inquiry be voted, the ministry resigns; and the Parliament, where it wishes only to control, finds that it has destroyed. Each cabinet in turn keeps up its despotism, by refusing to accept any power short of absolutism, and the out-party countenances its rival in this demand, in order to maintain unimpaired the prerogative "of the Crown" (as it is hypocritically termed) which the Outs look on as their own in reversion. Thus the Parliament has to burn down a house, if it wants to roast a pig. Every ministry is turned out on one question only, and its successor comes in upon that one; and this is all that Parliament can secure, if even so much as this.

The great comparative advantage possessed by the United States is opined to be, that it is not within the province of Congress to destroy a cabinet. "We have seen," it is added, "that an English ministry resigned, barely because Parliament resolved to have a Committee of Inquiry; but in America, permanent Committees of Inquiry are as essential and fundamental a part of the public administration as a permanent cabinet." The disadvantages considered as attaching to the present mode of construction, and the conditions of the existence of an English cabinet, or English form of government, are thus summed up:

> Now our system, which has grown up since our aristocracy have had things their own way, narrows as much as possible the Queen's choice of servants. First of all, the necessity of a seat in Parliament is in itself a most embarrassing limitation; and this is increased by the need of re-election. Next comes in, the etiquette of official routine, which is made essential to office. Thirdly, the holders or expectants of power band themselves into compact parties, and refuse to act except under certain chiefs and in mass. Further, to be a minister, it is not enough to be a wise and vigorous man, nor, with this, to be able to expound his views and measures clearly; but he must also have (at least, to be a leader in the Commons) a readiness of "debate," or rather of altercation, and a power of adapting an argument to "the House"—qualities which are only acquired by long apprenticeship, and are seldom gained by those who enter Parliament in the full maturity of life. A noble mind which seizes main points, does not make speeches which *tell* on the House so much as a lawyer-like intellect, skilful in showing that an adversary has used many inconsistent and weak arguments. We all know what is the result. The energies of great and intelligent England are exhausted in three or four premiers. Aberdeen, Russell, Palmerston, Derby, are all that the wildest aspirations of *The Times* (while we write) have yet ventured to hint at, in their most reforming mood. What would happen if a pestilence cut off all M. P.s of the age of fifty? Apparently, England would vanish from the list of nations. Yet we have read, that George III. made Mr. Pitt prime minister at the age of twenty-three. Now, it seems, a man of forty-six is too young for such an office. Such is the result of oligarchical parties, when the Crown has no energy resolved to shatter them, and when a centralized Parliament performs only the same function as the seven millions of French voters,—viz., elects its master. With us, it cannot even do that; it has only a veto, and a veto which it is at once invidious and pernicious to use except in an extreme case. On the whole, two cardinal vices reveal themselves in our system; *first*, the choice of ministers is ruinously limited by arbitrary arrangements; *secondly*, no constant and active check upon a ministry is exerted by either branch of the Legislature.

As an instance of the latter, it is stated that Sir Charles Wood annexed Pegu, and gravely informed the House, that he was *himself responsible for the deed;* well knowing that they could not afford to turn the cabinet out for mere Asiatic violences, and that Lord John Russell pressed a most unsatisfactory India bill on the members, by the whisper, "If you do not take your India bill this session, you will not get my Reform bill next session." The House gave way—and lost the promised reward!

The extent to which persons and not principles are popularly regarded, may be seen in the following extract from the same article:

> England at present suffers in part under the same disease as paralyzed France in 1849, viz., that so very few persons are sufficiently known to command confidence in high office. This is because our counties and municipalities are not, as they ought to be, normal schools for the Parliament. In America there are thirty-one centres of legislation and of political life; and in the best ordered Free States, the towns are quite as active in the judgment and transacting of great moral interests, locally, as the State legislatures. They are schools in which statesmen are not only trained, but become known. They healthily occupy local ambition, and teach in every quarter what are the rights of freemen and what their limits—of course always *except* where the cursed Slavery comes in. A very little insight as to the working of things in America will show how much more important are these local institutions than the mere universal suffrage for *Congressional* and *Presidential* elections. A large change in the latter might be made without at all impairing true and republican freedom or energy; but to tamper with the local freedom would be damaging or fatal. English radicals, for the last quarter of a century, have done immense mischief to real freedom and good government in England, by the enormously overstrained importance they have attached to what is absurdly called "*the* franchise." To Universal Suffrage, when a nation has its *other* institutions like America (it will be seen from above), we have no objection.

These untried and theoretic reforms are necessarily doubtful in their issue; not so, however, the higher principle of justice, which is that by which God Himself acts, and which, however inimical its dictates may immediately appear, will in the end unfailingly secure the highest well-being and happiness both of nations and individuals. Other motives to action, not thus united, will ever force to injurious collision, and appointments will continue to be made with equal unfitness.

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The First Apostate.—The leaven of the ancient idolatry lay secretly working in the bosoms of the posterity of Ham, although he had been mercifully preserved in the ark, along with the other members of his family, during the space of near four hundred years; but was prevented from openly showing itself by the dread of Noah, who was still living. At length that venerable patriarch was removed by the hand of death; and the mighty hunter of men, the tyrannical Nimrod, rose, like a baleful comet, above the political horizon. He was the grandson of Ham, and the son of Cush; and he appears to have been the first avowed postdiluvian apostate. We are informed by the sacred historian, that "the beginning of this kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar." Here he attempted to establish an universal monarchy, and an universal religion; which produced a struggle between him and the descendants of Asthur, whose dominions he had invaded. The result of the contest was, that Asthur was compelled to quit his territory, and to provide for himself elsewhere. "Out of that land went forth Asthur, and builded Nineveh, and the city of Rehoboth, and Calah, and Resen, between Nineveh and Calah." The very name indeed of *Nimrod*, which apparently signifies *a rebellious panther*, points out the nature of his offence; and we are justified in concluding, that the *first* postdiluvian idolatry was openly established at his metropolis, Babylon, because that city, when its name is mystically applied to papal Rome, is styled *the Mother of harlots and abominations of the earth.* The analogy is obvious; as the pure worship of the patriarchs was first authoritatively corrupted at Babel, so was the divine religion of Christ at Rome.—*Faber on the Mysteries of the Cabiri.*

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The Emblem of the Dove.—The Holy Spirit has ever been emblemed in the dove; the adoption of the same emblem, as the expression of protection, in mythologic and traditional story, and that in one of the Scottish isles, would seem to indicate a faint, disparted ray of Gospel truth, tinctured by superstitious regard. We have the following in Faber's "*Mysteries of the Cabiri:*"

> As Brit or Brighit is the divine covenant, so Columba is manifestly the dove. This Columba is still supposed to be the peculiar guardian of the Scottish island Iona, which has evidently derived its name from the Phœnician appellation *Iona;* for *Iona*, in that language, is equivalent to *Columba* in the Latin. The inhabitants of Iona have a notion, founded, I apprehend, upon the fluttering of the dove over the surface of the waters during the subsiding of the deluge, that, on certain evenings every year, their tutelary demi-god appears on the top of the church spires, counting the surrounding islands, to see that they have not been sunk by the power of witchcraft.
>
> ——— Iona's faint, a giant form,
> Throned on her towers, conversing with the storm,
> (When o'er each Runic altar, weed-intwined,
> The vesper clock tolls mournful to the wind,)
> Counts every wave-worn isle, and mountain hoar,
> From Kilda to the green Ierne's shore.
>
> The imaginary saint Columba or Iona gave her name also to the town of St. Columb in Cornwall; which county contains likewise a harbour denominated *Bude*, a title of same origin and import as the Scottish *Bute* and the Egyptian *Buto*.

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Faithfulness in duty inspires cheerfulness of spirit.

THE CHURCHMAN.

NEW YORK, MAY 31, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

We think that O. may much improve his piece, "Sweet Comforter," &c.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—Some interesting notices will be found in other columns of the praiseworthy proceedings, in which our Church is taking a meritorious part, for the moral and spiritual improvement of seamen. The object is a most important one, and there are signs of its advancing in the regards of Churchmen. We shall have occasion, it is more than probable, to return to the subject shortly.

—The dialogue we have copied from the columns of a contemporary, as to the too prevalent puritanical prejudice against that Catholic ceremonial in the Public Worship of our Church, which is not only authorized but enjoined, and which ought to be everywhere observed, if the principles of our own Church are to be carried out in all their integrity and fulness, reads a forcible and a seasonable lesson to the ignorant, the prejudiced, and the time-serving. Few things contribute so much to mar the vital devotional character of the ritualism of our Church, as the making a bugbear of Rome. It is surely no argument against ceremonies, that the Papists have superstitious ones. Evils may be cured by other means than their contraries; and the abuse of a thing is no valid reason for its disuse. "We are of opinion," says the judicious Hooker, "that he who will recover a sick, and restore a diseased body to health, must not endeavour so much to bring it to a state of simple contrariety, as of fit proportion in contrarieties with those evils that are to be cured. He that will take away extreme heat, by setting the body in extremity of cold, shall undoubtedly remove the disease, but together with it the diseased too." And just so has it virtually proved, in too many instances, among us. A *diseased* devotion has been removed, but the *devotion* itself has in the process been destroyed. The coldness, the irreverence, the mere formality, so common in public worship, is mainly attributable to that. And there is, perhaps, nothing that has so much hindered the establishment of a truly reverential and devotional system in our sanctuaries, as this fear of Rome, this prejudice against much that is decidedly "to the use of edifying." In England it has operated, more or less, ever since the Reformation, in hindering the progress of Church principles, and in preventing the recovery of a true Catholic and primitive tone of devotion; and here, among ourselves, it has had a similarly baneful influence. The sooner, therefore, it is resisted, the better will it assuredly be for all concerned.

—The extract we give elsewhere, from the writings of an eminent Anglican Divine, from whom we have lately borrowed so many valuable counsels, well deserves the serious attention of both Clergy and Laity. *Obedience in the Things of God* must surely be a grave, a responsible duty. And yet is it, in too many respects, scarcely, it may be feared, regarded, as one at all. The principle of obedience runs through Christianity, from beginning to end. God's service, it is true, is perfect freedom. Yet it is *a service.* We are set free by the Gospel; but it is only to make us servants to another Master, even Christ. The whole language of Christianity is obedience. And the Church, as its exponent and its administrator, is pervaded by the selfsame principle of obedience.

The observations we refer to embrace some practical points which have a peculiar interest and importance in times like the present. There are rules of the Church, it is shown, often involving the highest religious considerations—rules of discipline, of ritualism, of ceremonial observance—to which strict obedience is due, but to which, unhappily, it is but seldom given. In numberless cases, there is no doubt, this arises more from ignorance of, than wilful disrespect for them. And we entirely concur with the eminent author we have quoted, when in another of his works he says, that "much has been lost, many hearts unwon, many minds still unconvinced of the wisdom of the Church's laws, merely because of the unwise forcing on the part of the Clergy of that which is really right, on ground unprepared to receive it. The principles of the Prayer Book," he continues, "by long and judicious teaching, should be put before the people, before one single point of observance as a matter of detail should be hazarded. It is to begin at the wrong end, to force observances upon the ignorant, and then defend them as right afterwards. The principles of things, the first rudiments, matters of history, as such, require to be fully developed and explained to the people. The details will then quickly follow. Men, being reasonable beings, will, in most instances, fall in with the truth when they have the opportunity of knowing it." All this we confidently believe; and it is certainly the duty of the Clergy to pursue such a course. Still there is a duty equally incumbent—*the duty of obedience*; for the disregard of which they are wholly without excuse when the Clergy take pains to instruct them aright. Not only is the positive resistance of the Church's rules sinful, but all bitterness of feeling, hastiness of judgment, and want of charity, are sinful likewise. Obedience in the things of God will most effectually, we may be well assured, prevent all such evil, and save us, and the whole Church, from infinite mischief.

—An account will be found in our English Church intelligence this week, of some new arrangements which have been made by an exemplary parochial minister in the city of Oxford, with the praiseworthy object of adapting more completely the Sunday Services to the convenience of the labouring population of the parish, and with the view of inducing them the more willingly to attend church on the Lord's Day. He has established, with the approbation of his Bishop, a short Service at half-past nine in the morning; consisting of the Litany, a Hymn, and a *short* Sermon—the whole occupying but about three-quarters of an hour—*every part of the church being free.* We may depend upon it, this is one most effectual way of "reaching the masses;" and it is one which no "Memorial," no "Commission of the House of Bishops," can be required to effect, but which any Bishop may take upon him to permit, as it may be found expedient. The Vicar of St. Thomas's, Oxford, we happen to know, is a faithful and indefatigable pastor in a densely peopled district of the working classes; and by such means he is doing great good among them. There is one arrangement he has in successful operation, which of itself speaks volumes as to the course he is pursuing being "the right way." The Holy Sacrament is celebrated, "*as the centre of all Divine Worship.*" every Sunday morning, besides other days in the week, alternately at eight and half-past twelve o'clock; and "*the office is never begun on any day in the year, except Good Friday, without being gone through.*" These arrangements indicate right principles, and such as can never fail, when earnestly carried out, of being blessed in their results.

There is more that is civilizing, as well as evangelizing, in such pastoral care, than the world will very willingly admit. The *Oxford Herald* thus bears testimony to the beneficial results of the Vicar of St. Thomas's exertions:—"The good he has already effected is obvious to every citizen. When he became its pastor, no parish could be in a worse state morally and physically. It abounded with the worst of characters; with men and women utterly abandoned, whose lives were godless, and their manners obtrusively obscene and revolting. Under his care a change has been brought about; haunts of iniquity have been purified, the reckless and obdurate in many instances reformed, and the parish, in its general character, rendered decent and respectable." These are objects of practical usefulness, in which not the Church only, but society at large, is deeply interested; and nothing, we believe, will ever more effectually recommend the Church to public respect, than the accomplishment of such objects.

THE OLD GOSPEL AND THE NEW DOGMA.

The two articles, in another part of this sheet, on the subject of the new Roman dogma, though able contributions, and from sources which we cannot but estimate highly, bring out a controversy in our columns which our readers must have observed that we have all along endeavoured to avoid, as one which we have thought it very inexpedient for us to enter upon, from its involving much that is mischievous in its tendency, and nothing that is beneficial in its results. In the first place, we have nothing to do with it: it is the dogma of a degenerate and corrupt Church, with which we hold no communion, and to whose decrees we pay no regard. And, in the next place, it is a question which has so much that is indelicate in some of its developments, with so much that is distracting and deluding—without, at the same time, determining any essential principle, or leading to any practical advantage—that we have deemed the discussion of it perilous, as well as profitless. We admitted into our columns, however, a short time since, two successive and very ably written communications from the pen of one of our learned Divines, giving a complete exposure of the fallacies respecting the dogma in question, put forth in a printed sermon by a Popish Priest, in whom a peculiar interest is, in certain quarters, felt, we believe, from the circumstance of his having once belonged to our own Church; and one of the articles given in our present number, to which we have alluded, is by the same able hand, and is similarly effective as an exposure of some reiterated fallacies, and some rather audacious impertinences. The other is of quite a different complexion, siding, as it does, to some extent at least, with those who have received and who defend the new dogma, and by a strange, we may also say an absurd display of sophistry, throwing the responsibility upon our own, or at least upon our Mother Church, as having "set the example." If the Church of England, it is most ridiculously argued, declared, at or since the Reformation, that the Blessed Virgin was conceived and born sinful, *it* then introduced a new dogma; and *Rome* has now only followed the example, thus set, in introducing another new dogma! "If it has been thus passed upon by our Church, and it is its doctrine, that the Blessed Virgin *was* born with the stain of original sin, then we cannot object against the Romanists for doing what we have also done. If it was wrong for them to make a new dogma—to add a new article to the Christian faith—we did it first. If it was wrong for them to narrow the ground where pious opinions might be entertained, we have done so likewise. If their doctrine is null, because it is new, the objection annihilates our dogma as well as theirs. On the other hand, if the Anglican Church has *not* decided that the Blessed Virgin was born sinful, no one can upon the authority, and as the voice of the Church, pronounce its opposite proposition false." Most strange, nay, most perverse ratiocination this! Was there ever a more palpable instance of begging the question? Surely, it does not need any formal refutation! Why, if the Roman dogma be a new dogma—as it is admitted to be, and as the fact of its establishment as an article of faith not taking place until the nineteenth century of the Christian Church's existence proves that it is—the opposite of it must of course have been *first*, if not an established tenet, yet one that had never before been formally, on any authority, contradicted. For it must be borne in mind, that the Roman Church has set it forth, not as a matter of opinion on which no great issues depend, but as an article of that Catholic faith which "except a man believe faithfully, he cannot be saved." This shows, then, to what mischiefs such discussions lead. For our correspondent, a scholar though he be, and no doubt a ripe one, has been led into the maze in which he now exhibits himself, through the dogmatic denunciations by "Bishops and Priests of the Anglican Church," including therein those of our own branch or offshoot of it. Does not the question immediately suggest itself, therefore, *Cui bono?* To what good? For whose advantage is such a discussion pursued? Certainly, not that of our own Church; for none of her Divines have given any, the slightest encouragement to the new dogma, that we have heard of, and are not likely to do; nor is there any danger of its finding favour among her Laity.

For our part, since we have been thus, however incidentally, and for a single moment, drawn into the controversy, we do not hesitate to declare our utter repudiation of the whole matter. No such dogma, it is quite clear, formed any part of "the faith once delivered to the Saints." There is no reliable evidence of any such belief as that which the dogma in question involves having been seriously thought of until the twelfth century, shortly before the Emperor Manuel Comnenus took upon him to "settle it" for the Greek Church, which was then, as was the Roman, adopting other "fond things, vainly invented;" whereas Rome did not consider it anything more than a pious opinion—certainly not an article of faith—and many of her ablest early Divines, as St. Bernard, Thomas Aquinas, Bonaventure, and Alexander Hallensis, have decidedly opposed it. If it be an article of the Christian faith and necessary to salvation *now*, it must have been *then*—it must have always been. Yet neither by them, nor by any of the Fathers who stood forth with so much Apostolic zeal to "contend earnestly for the faith," was such an article ever insisted upon, if ever broached at all. But, in fact, it is so plainly repugnant to Holy Scripture, that the Church of Christ could never be committed to it, whatever, in the dark ages, a corrupt branch of it might, as a matter of expediency, be induced to do.

Such, then, being the case, what have we, who enjoy the rich blessing and privilege of a sounder system, of pure Apostolic creeds, and plain Scripture truths,—what can we have to fear from such a dogma, from such a quarter? Why, therefore, should our Church be disturbed by the mischievous controversy? Why should we risk the infecting of weak minds by the morbid suggestions of such discoveries? Surely, there are questions of pressing and practical importance, the discussion of which, with infinitely greater profit than any that can ever arise from this, might better employ the controversial powers of our own theologians. The great truths of the Gospel—among which this new Roman dogma can never be included—have been handed down to our time in our own Church, unimpaired from their original integrity, as delivered by the Apostles to the primitive Church. Yet in these evil times, when the world is virtually despising the truth, and slighting the Church, resisting her principles, and scorning her authority, and counteracting her influence,—men setting up what they falsely call their conscience as their only rule of action, and their own misguided intellect as the one judge of truth, and their own self-interest, or self-indulgence, as the end to which it is all to be directed,—at such a time, we say, there are subjects of more earnest controversy, matters of more seasonable interest, than that of this Immaculate Conception, to which attention should be devoutly, persevering ly given; and let us hope that now, at any rate, when not only the unprofitableness, but the mischievousness of the discussion of that dogma is being made manifest, the zeal, the earnestness, the eloquence, which so many of our Clergy have lately bestowed upon it, will at length be devoted to those home questions, on the right understanding and the practical application of which, the prosperity of our Zion, and the interests of all around us, so materially depend.

THE TRAINING OF CHILDREN.

How much in education depends upon this! For how difficult is it not always found to be, to learn what is good, when it is necessary first to unlearn what is evil! If in one thing more than another, therefore, it is necessary to begin at the beginning, it were surely in this. It is the saying of Clarendon, that "if the first corruption be not sucked in from the domestic manners, a little providence might secure men in their first entrance into the world." There can be no doubt about it. In all the pages of Holy Writ, there is not a truer precept than that household word of Solomon, "*Train up* a child in the way he should go, and when he is old he will not depart from it." Train him up, that is, not by artificial contrivances, however ingenious and plausible—not by a fancied scheme of perfection, which would prescribe his every movement, mould his every limb, direct his every action, suggest his every feeling—bandaging, crippling him, and rendering him helpless; but by allowing nature to work of itself, while they who are his natural guardians are at hand to save it from aberration and excess, and direct it in the right way, the healthful course. But, then, all this, religiously considered, presupposes a regenerate condition—that new position in which the Church places us by the rite of Holy Baptism. Every system of Christian education must have that distinction in mind. Its fundamental fact must be, the privileges of Baptism: those inestimable privileges which involve the purification of the body, the enlightenment of the mind, the admission into a noble spiritual polity, the cleansing of the conscience, the putting away of sin, original or actual, and thereby restoration to the favour of God, and union with His nature.

It is when thus considered that Bishop Erle's description of childhood is so forcible and true. "A child," he says, "is man in a small letter, yet the best copy of Adam, before he tasted of Eve or the apple; and he is happy whose small practice in the world can only write his character. His soul is yet white paper, unscribbled in its observations of the world, wherewith, at length, it becomes a blurred note-book. He is purely happy, because he knows no evil, nor hath made means by sin to be acquainted with misery. He arrives not at the mischief of being wise, nor endures evils to come, by foreseeing them. He kisses and loves all; and, when the smart of the rod is past, smiles on his beater. The elder he grows, he is a stair lower from God. He is the Christian's example, and the old man's relapse; the one imitates his pureness, and the other falls into his simplicity. Could he put off his body with his little coat, he had got eternity without a burden, and exchanged but one heaven for another." How true, we say, is not this of one, who though born in sin and the child of wrath, has yet by Baptism been made a child of grace,—yea, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven?" And how is it that this does not always develop itself, as the object of it advances toward maturity? How is it that instead of growing with his growth, and strengthening with his strength, it droops, decays, and dies? Is it not owing to sin, through hereditary transmission, getting the dominion over him, aided therein, too often, and incited thereto, by error or by neglect, in his early training?

We are confining our observations, so far, to infancy and childhood,—to the period ere his soul's baptismal purity begins to get sullied by the world's contaminations. Guardianship, *at first*, is more important in preventing such contamination, than any positive, certainly than any irksome teaching could possibly be. The most powerful influence of all, at such a period of life, is that of example—parental example, and that of all those, more or less, with whom the child is brought in contact. Examples at all times of life generally make a greater impression upon us than precepts, but more especially in childhood. It is not merely that people seldom improve when they have no other model but their own to copy after. There is, in childhood, too commonly, a worse model than their own, the model even of those who, bound though they be by every tie of nature and grace to bring up their children in that nurture and admonition which is from above, are content to see their offspring imbibe the poisons and the pestilences that are from below, even from the pit of perdition.

It is *a child*, let it never be forgotten, that is to be trained up in the way he should go, that when he is *old*, when he is *matured*, when he has become *a man*, he may not depart from it. That is the time—the critical period—often the turning-point of the whole future. And parents are naturally, and almost necessarily, the directors of the management, the training of their children. It is thus at home, in the domestic circle, under the parental eye, that the foundation is to be laid. *Training* implies a great deal which is to be begun in infancy, and at home; just as the horticulturist, who not only plants the seed, or transplants the slip, looks carefully to the soil, and to the temperature, and to all those influences which affect both the germination and the growth, as essential to the success of his cultivating and training processes; so must they act who have children to train up. The native quality, too, of the seed, or the slip, or the plant—its stock, its character, its peculiarities—all this has to be taken into the account; and so it is with the culture and training of the human soul. There are hereditary predispositions which must be carefully attended to,—there is the temperament which requires especial regard.

Religion cannot be dispensed with in all this, if it really be "the way he should go" in which he is to be trained up. There is no other principle can be of any real avail: for the work in hand is a divine thing, and only divine influences can ever render it effectual. Not that religious teaching is to be forced, or even obtruded upon the child. Many a one gets a distaste for religion by such means which he never, in after-life, can overcome, and which therefore ruins the soul it was vainly imagined it would preserve. Its teaching should be incidental, rather than formal; that of example rather than of mandate. Still, as the faculties of the mind are developed, and the senses are brought into action, there must be aid, and guidance, and induction. The child must be watched, that his bad propensities may be corrected, his better qualities encouraged; and that he may be screened from temptations to evil, and surrounded with inducements to good. Nor must his physical powers be disregarded, in any of their forms of action, as things essential to the wholesome growth of his higher nature, no less than of his bodily frame: and there are forms, and symbols, and ceremonies, which are indispensable auxiliaries in such a process. God Himself imposed a multitude of these in the Jewish law; and it is ever most pernicious to leave the infant mind without them, or allow the youthful understanding to be misled by the popular fallacy, that such things are idle forms and silly superstitions. Religion not only sanctions, but requires them; and civil society abounds with, and could never be secure without them: its conventional privileges, its social distinctions, its prescriptive usages, are all more or less the outward forms and significant symbols of some deep truths which they enshrine, or some great principles which they shadow forth, and in the training up of children, such things, we may be assured, are never to be lost sight of.

In short, there must be order. It is "Heaven's first law." It pervades all nature's works—it shapes all God's decrees. Our mental faculties and our physical powers have, one and all, an order to rule by which they must act. Thus is it that understanding is distinct from reason—that it is not the primary faculty of man—that it is not necessary to belief—that it must be preceded by faith. Such is God's order. And this order must be respected in all our moral and religious training.

> "Therefore doth Heaven divide
> The state of man in divers functions,
> Setting endeavour in continual motion:
> To which is fixed, as an aim or butt,
> *Obedience.*"

Yes, *obedience.* And this is, after all, the cardinal point. In infancy, in childhood, and in youth, it must above all things be enforced. All the excellence of the training up consists in this. Nothing can be good, that is not true and right. But since *right* implies *ruled*—a line made parallel with another line; and as *true* also signifies that which agrees with some *rule* or *measure;* so it is indispensably necessary, in guiding and directing and preserving in the right way, and in showing and teaching and enforcing in the true course, that there must be concurrence, compliance, submission, OBEDIENCE. All training must fail, where this is wanting. It is a duty, it is a virtue, which can never be dispensed with. With the young of every degree the Apostolic principle is irreversible,—"Now I say that the heir, as long as he is a child, differeth nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the father." This principle lies at the foundation of all educational training,—the neglect of it is the secret of every failure. "Submit yourselves," is a principle of general application, in one degree or another, in every condition of life; but, in childhood, it has an application in which there can be no reserve, and no exception. But we must return to the subject.

AMERICAN CHURCHMANSHIP.

Some not very wise and certainly very unchurch-like observations have lately appeared in the columns of certain of our Church contemporaries, under this designation. "There are," it is remarked, "two controlling principles of American theology, which, if thoroughly understood and comprehensively acted on, will insure its present against the influence of pending agitations in England, and will give it a future hardly even now foreshadowed. These principles, as we have seen them tersely expressed, are—1. *Inexorable conservatism in essentials; 2. Perfect freedom of adaptation in circumstantials.*" Now, in the first place, our American theology, as that of the Church, must be Catholic in its character: it must not be American as distinct from that of the Church Catholic. And, in the next place, its controlling principles must be Apostolic,—such as were laid down by the Apostles and their immediate followers, in their organization of that Society which they established, and which has come down to us as the Church. We are not, at this time of day, to think of concocting and instituting a new theology. The very declaration of "inexorable conservatism in essentials," indeed, contradicts any such idea. While, as to "perfect freedom of adaptation in circumstantials," if the character of the theology is involved therein, that will often be found incompatible with the other. What are "circumstantials?" Are they not often most significant of even doctrinal teaching? For there is, in religion, and its worship, and its exercise, much less that is merely "circumstantial" than may at first sight appear. "No religion," says St. Augustine, "either true or false, can subsist without some ceremonies." And where the Church Catholic, in its purest times, has settled the more important of these, we can scarcely be justified in discarding such of them, at least, as affect either the force of her doctrine, the order of her discipline, or the form of her worship,—if only upon the ground which Archbishop Bramhall takes, when he says, that "needless alteration doth diminish the venerable esteem of religion, and lessen the credit of ancient truths. Break ice in one place, and it will crack in more." There is a religious meaning in it all; and many things which men, acting on their own individual judgment, would slight or set aside, are not only helps to spiritual devotion, but expressions of cardinal truths.

No doubt, many rites and ceremonies of the Church have been grossly abused by Rome. But that only supposes the lawful use of them. They are not wrong in themselves—they are not inexpedient: on the contrary, they are right, and they are expedient, which both their origin and their object combine in proclaiming. This is a position which Scripture history, as well as Scripture teaching, warrants us in taking up. For if, after rites and ceremonies have been abused by idolaters, whether Heathen or Roman, they become absolutely evil, and improper to be used at all, then would things in which our Saviour and His Disciples took part, in the synagogue worship, have been improper—to which the very fact of their having taken part in them gives the flattest contradiction. Even kneeling at prayer, standing, sitting, bowing the body, lifting up the hands and eyes to Heaven—even the acts of prayer and praise themselves—all have been notoriously abused to idolaters, and are so now; yet if this consideration is to prevail, Christianity in its public devotions would become an impracticable thing,—for there is no act or mode of worship, no expression or indication of devotion, that may not have been perverted.

Let American Churchmanship be Anglo-Catholic Churchmanship. Our Church is an offshoot of the Reformed Anglican Church. From her we have received our organization, our principles, our ritualism. It is, says the Preface to our Prayer Book, "to the Church of England the Protestant Episcopal Church in these States is indebted, under God, for her first foundation, and a long continuance of nursing care and protection." And although she, our Mother Church, has clearly laid it down, that each separate branch of the Catholic Church is at liberty, when necessary or expedient, to alter, from time to time, the particular forms of Divine Worship, and the rites and ceremonies used therein, yet our own Church has expressly declared, that "it is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

Let this assertion, then, of the Catholic character of our Church rightly control the Churchmanship of her members, whether of the Clergy or the Laity, and all will be well. Let American Churchmanship, as we have already said, be Catholic Churchmanship; and this in *every* "essential point of doctrine, discipline, and worship." For we, with our Anglican brethren, declare our belief "in the Holy Catholic Church"—yea, "in One Catholic and Apostolic Church," of which both are branches. "The Church," says St. Cyril, "is called Catholic, because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely all the truths which ought to come to men's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates, in order to godliness, every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds, and words, and every kind of spiritual gifts." Let, then, we reiterate, *our* Churchmanship be of *this* Church; and that it may be truly so, let us not depart, in the slightest unnecessary degree, from "any essential point of doctrine, discipline, or worship," which has been therein appointed and established, in so far, at least, as the Great Reformers of our Mother Church, acting doubtless under God's guiding and controlling influences, thought proper to retain, readjust, and restore it.

If it be private judgment that is in action against the Catholic ceremonies of the Church—against any of those ecclesiastical proprieties which reverence, and devotion, and piety not only commend but require,—if the individual will, or the party prejudice, is permitted to prevail over obligation and duty,—in a word, if men, with solemn vows upon them, can thus throw off restraint, and do as their wayward wills incline, rather than as the Church of Christ directs, then must we say of such that they are in a false position. There must be obedience in these holy things—there must be submission to the Catholic standard; and he who will not yield in such a case had better withdraw.

> If thou art one whose cry is Liberty,
> Pass not the portal of our hallow'd shrine:
> We in a holier freedom would be free.

THOUGHTS ON CURRENT EVENTS.

We do not perceive that the dearth of current events to which we adverted last week has diminished. The state of affairs in the country, and in the world, is very suggestive of matter for reflection; but this is not the effect of any particular events which are occurring at this moment. The affairs of the United States were never, in our judgment, in so gloomy a position. But this is the result, not of events, but of chronic diseases which pervade the body politic. Perhaps the seed of all these diseases is to be found in the obstinacy with which every American insists upon his or her own infallibility. Every man is anxious that every man should do right, but no man is willing that any man but himself should decide what is right. The notion of private judgment has been so ingrained into our minds, that no one can distinguish between what is right, and what he thinks right. His own opinion as to what is right, must be the rule of his own action; but for that very reason the opinion of every other man as to what is right, must be the rule for his action. This is the basis of the Anglo-Saxon idea of liberty, which is, that the government is to press upon private action as little as possible. Such an idea must be combined with extensive tolerance upon all subjects, religious, social, and political. Its tendency is towards feeble government. The principle, carried to its utmost extent, is subversive of all government. Formerly this was the point to which we seemed to be drifting. In many things the evil remains the same, while in others an exactly opposite tendency is developing itself. Men combine in order to control the government, and force into a law some single idea upon which they happen to be agreed, and they are ready to proscribe every one who will not enter into their combinations. These facts, and the presence of a powerful, excitable, and excited foreign population, are giving to our party conflicts a character far more dangerous than any which they have hitherto borne. In the mean time, the progress of democratic principles is daily bringing power more and more immediately into the hands of the people.

These reflections are, perhaps, beyond the limits of our proper sphere; but it is not easy to avoid making them We mentioned last week that there had arisen in England a great clamour for administrative reform, which is defined to mean putting the right men in the right places. The English fancy that that which prevents this, is the prevalence of aristocratic nepotism and favouritism. But we in America find precisely the same difficulty in democratic party spirit. The nephew of a lord, or the son of a lord's friend, or a lord's steward, may be a very bad appointment, but so may a democrat or a whig partizan. The true difficulty is in the corruption of human nature. When you can get a truly honest and disinterested appointing power, whether it be aristocratic or democratic, the evil will be cured. But the experiences of Britain and America seem to show that it is not more easy to get the one than the other.

The object is not attained by giving the appointment to the people themselves. In this State, the appointment of judges and officers of the courts has been given over to popular election. It is not the opinion of any one, that the result has been a larger proportion of the right men in the right places. Not entering on the invidious task of individual comparisons, we have no hesitation in saying, that the judges appointed under the old system were, as a body, superior to those now in power, not only in learning and ability, but in impartiality, and that such is the public opinion. With respect to another class of officers, the clerks, of five or six elected within the last two or three years, two have been subjects of suspicions, to call them nothing more, of pecuniary unfaithfulness, which were never heard of among their predecessors. Even the people, then, are not infallible in putting the right men in the right places.

It is said that the public services of Great Britain will not work in time of war. It would be more accurate to say, at the moment of transition from peace to war. The right men cannot be ascertained until they have been tried. A long continued war both forms and tries fit men for warlike purposes. Moreover, it presses on the minds of those intrusted with selection, the necessity of sacrificing the petty interest of patronage to the necessity of meeting the responsibility under which they find themselves. Lastly, it kills off, or drives into obscurity, the incompetent. It is thus that great men are developed for great occasions. But in time of peace the duties of a military officer can be performed by any one. The same is true of most administrative officers when there is no unusual strain upon them. The man must have less than usual of the corruption of human nature, who, under such circumstances, and choosing from among certain men, would not choose his own son, or nephew, or friend, or partizan. In this country, the eagerness of partizans for the spoils operates as a wholesome check upon nepotism, and public men are afraid to affront their own relations; but the same cause has removed the great check upon favouritism, by putting an end to anything like a permanent tenure of office. Men are appointed, avowedly, because they belong to the prevailing party in America as well as in England. But in America, they are also removed because they do not belong to it, which they are not in England. We have thus two difficulties in the way of getting and keeping the right men in the right place in democratic America, while they have but one in aristocratic England.

Permanent terms of office, and promotion by seniority, are the only checks which can be devised upon favouritism, except so far as the necessity of the case compels honest appointments in times of war and emergency.

Yet if the list of the persons to be employed is limited to any reasonable number, these things will crowd its offices with men incompetent, because superannuate. The English navy is officered on a mixed system of promotion by selection and seniority; the selection being applied to the lower ranks, the seniority to the higher. The number of flag officers was until lately unlimited, except by the unwillingness of the nation to support them. During the long wars the system worked well, with the disadvantage of a long and expensive list of flag officers. There has not been for a long time an admiral afloat, because there is none young enough for duty; now there is not even a vice admiral, and the largest fleets ever sent out are commanded by flag officers of the lowest grade. In this country we have been obliged to adopt a retired list, by which officers of every rank may retire on their shore pay, to make room for those who like their titles without an increase of shore pay, and who are to go to sea, with the sea or additional pay of captains, for instance, added to the shore pay of commanders, and therefore not on an equality with other officers of the same nominal rank.

The difficulty is inherent in the nature of things, and is really the same with the question between despotism and liberty. All power is sure to be abused, and so is all liberty. All checks upon either diminish the power of the government or the individual for good, but they also, in some measure, prevent the abuse of power to evil purposes. The lesson is an important one for us Americans, who have an almost senseless jealousy of power, whether in Church or State, and forget that liberty may be abused as well as authority; everything which illustrates the great truth that the science of government is full of problems which cannot be solved, because they arise out of that human corruption which can never be entirely cured, is a valuable lesson.

H. D. E.

Baltimore, May 28th, 1855.

NOTES AND COMMENTS.

SECTARIAN MISAPPREHENSION.—We find by the *Church Times* (Halifax, N. S.) that the Baptist *Christian Messenger* has been taking exception to some recent remarks of ours on the proposed revision of the English Prayer Book, from which our Nova Scotian contemporary, with much ability, defends us. But it is evident that the Baptist Editor misapprehends our application of the words "divine character," and "Apostolic constitution:" we applied them, as he will see by looking a little more carefully at the context, not to the Prayer Book, but to the Church. It can never be said that the Prayer Book has an Apostolic constitution; but the Church certainly has. Still that Book has much that is divine in its character. Our Baptist contemporary quotes, it seems, "a pious minister of the Church in England," who says—"We put the sacred oracles of truth, the written Word of God, upon the throne of supremacy; and we count it impiety and blasphemy even for one moment to compare the authority of our Book of Common Prayer with that of the inspired Word of God." Nor do we do otherwise. *We* "put the sacred oracles of truth, the written Word of God, upon the throne of supremacy." That is the standard of the Church, in all her teaching, in everything upon which the written Word of God has spoken. And, as our Sixth Article says, "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man to be believed as an article of the Faith." But then it must be remembered, that the Prayer Book consists in great part of Holy Scripture. Its Sentences, its Canticles, its Psalms, its Epistles and Gospels, are all pure Scripture; while its Prayers, and Creeds, and Exhortations, are all based upon, and in strict accordance with Scripture. So that only the Bible is the Prayer Book's superior and precedent; and sure we are that the Church of England will never permit any such revision of it as will affect in the smallest degree those its Scriptural and Catholic characteristics.

THE LITURGY.—The Presbyterian journal at Philadelphia, referring to the Rev. Dr. Bowman's sermon before the late Convention of Pennsylvania, "in which the Reverend gentleman urged the necessity for many reforms in the Liturgy of the Church, her institutes, her schools, and her practice generally, and such changes as will tend to popularize the Church," observes that it "is another indication of the growing restlessness of Episcopalians under their cumbrous Liturgy," adding, that "the Ministers of the Church, in going forth on their embassy with all the incumbrances of ritualism, feel very much like soldiers on a military expedition, who have all their camp equipage fastened to their backs," and that "they must be relieved, or they will come to a halt." This, we need scarcely say, is a piece of gratuitous assumption altogether. What, in the first place, can a Presbyterian know how "the Ministers of the Church feel?" While, in the next place, those Ministers themselves tell us, that they find the Liturgy an auxiliary in Public Worship, under all circumstances, without which they would never succeed as they do. Its ritualism is at once so simple and so devotional, that it adapts itself to all cases, and may be made the medium of a Divine Worship, such as the Presbyterians can lay no claim to, whether it be employed in the magnificent temple of the city, or the log cabin of the backwoods. If it is, in any wise, or at any time, "cumbrous," it is only when two or more of its Services are improperly crowded into one; as, for instance, when Morning Prayer, Liturgy, and Communion, are all thrown together, instead of being kept separate and distinct. But this is not the fault of the Liturgy, but of its misuse. There may be some re-adjustment necessary: we ourselves think there is; and no doubt Dr. Bowman thinks so too. But it will be in the very opposite direction of Presbyterianism, and will tend all the more forcibly to show the devotional efficiency of our "more excellent way."

THE SECTARIANISM OF THE CHURCH.—Can there possibly be such a thing? It would seem that, at any rate, some of our Church contemporaries are striving hard to produce it. Referring evidently to her Catholic principles, one of them says: "The whole thing is alien to our position and circumstances. Nothing but strict party discipline keeps it up. The Church in this country, and especially in the West and South, where the ground is fresh, and there can be a right start, has an advantage over the Church in England and elsewhere, where if a wrong principle has been introduced it has to be adhered to, to avoid trouble, until our common-sense example enables them to take the same position."

Now, with the Church of England as a State establishment, we have certainly nothing to do—save, perhaps, to give it our prayers for its release from all State-craft, yea, all State control. But if by "the whole thing" is meant the Catholic principle of the Church, then is that only not alien to our position and circumstances, but it is essential to our constitution and character as a Church. Without this we should be but a sect,—one of those religious communities having merely a local and independent position, instead of being a branch of that One Church which is Apostolic and Catholic, and which belongs to every position, and to all circumstances.

CHANTING THE PSALMS.—The Presbyterian journals continue to advert to instructions given to the Committee of Synod to prepare a supplemental volume, to consist of Psalms from the Old Version, the prose Psalms of the authorized translation arranged for chanting, and of such hymns as may be desirable. This is regarded, we find, in the character of a compromise; and with it, as such, we have nothing to do. Still it is satisfactory to witness the giving way of prejudice thus indicated, though this only to a partial extent. The new work is anticipated as a bond of union between variant Presbyterian bodies. Music, as a spiritual bond, we do not lightly value; and, indeed, regard the spirit thus to be engendered, as favourable to purer worship and such exalted thoughts as shall not allow lesser and unimportant differences to be unduly magnified. A correspondent of one of these journals remarks:—

> By authorizing such a Book of Psalmody to be used in our Churches, either *with* the Book authorized by the General Assembly, or *alone*, as particular Churches may desire, the Synod would allow, in this matter, the full exercise of Christian liberty to all parties. They who believe that the Church, now under the Christian dispensation, is not only at *liberty*, but is under *obligation*, to praise God in new songs, and hymns, and psalms, which are "spiritual," that is, adapted to its evangelical or perfect character, will be at liberty to do so. They, also, who regard the Church as still under obligation to confine its Psalmody to that used under the former dispensation, and as collected in the Book of Psalms, will be at liberty to do so.

If then, in the Presbyterian bodies, the necessity of chanting the Psalms—that is, the Psalms of Scripture—be virtually acknowledged, as the proper method of using them in Divine Service; if Sectarians themselves become converts to the opinion and adoption of what was once the universal practice of the Church; if with all those set prejudices which would assimilate our ritual to Roman types, they yet accept the most Christian form of praise, what shall they answer, who being members of the Church, nurtured from youth in its bosom, and looking to the reception of all the privileges linked to the observance of its ordinances, withhold the worship of the lips in song? We have supplied most abundant proof of the appropriateness of chanting the Psalms, and this not only of a verbal character, but such as may be esteemed to exist internally and externally, in the nature and in the structure of the Psalms, in their history, their significance, and their past application; and now we are called on to witness aliens from the fold coming before God's presence with songs that strangely contrast with the cold and formal utterance of unwilling lips, that are fain to measure out the extent of their ascriptions, and often to spend that breath throughout the week in worldly songs which is denied to God in His Holy Temple.

TAKE YOUR FANS, LADIES.—Under this title, one of our daily contemporaries, of last Saturday, thus writes:—

> To-morrow every well-dressed lady who goes to church is requested to carry a fan and use it freely during service. The gentle rustling that a hundred fans make is like the pleasant murmuring of bees in summer, and equally like to dispose one to sweet sleep. Several of our acquaintances whom we had persuaded to attend church, aver that but for the sound of the fans and the amusement it afforded them to watch how they were handled, they would have spent a very unpleasant hour in the sanctuary, thinking only of their sins and an impending doom. So, ladies, take your fans and use them briskly, and drive away the solemn vapours that some preachers cause to hover around the minds of their undevout hearers.

There is a deep inner meaning in this paragraph; and we think that no one can look into the subject, as it is there shrewdly and keenly exhibited, without seeing the gross unseemliness of the practice in question, in the House of God.

Horticulture.

We had occasion, a few days since, to allude to the liberal, generous, energetic, and successful efforts made in Brooklyn to establish there horticultural grounds, on a scale worthy of that rising city, and such as might give them equal rank with other attractions. Before this week closes, probably not less than a hundred thousand dollars will have been paid in of the amount subscribed; and at a magnificent exhibition to be held this month, visitors will have the opportunity of witnessing the first flowers as well as the first fruits of the new enterprise. We need but refer to the very eloquent address of Dr. Vinton, in connection with that movement, to indicate our estimate of those moral, we might almost say, religious influences, attaching to the culture and *enjoyment* of flowers; they are at once the types of the most delicate visible beauty, and proofs of the Creator's goodness and beneficence. In emblematic view, the Word of Heaven itself is wreathed in flowers; its sweetest promises, its divinest consolations, its highest hopes and most sacred truths, are symbolled in these delicate works of an unseen hand. In the toil and tumult and anxieties and labours of New York city-life, Brooklyn has been suffered, at the very first inception of the idea, to leave us in her wake, and seize undisputedly the floral throne, crown, and sceptre. Emulation is far from being the highest of motives to public action; yet it is not unfrequently the most effective of incitors with the public mind, which yet only needs that the importance of some regard to horticultural reputation be fairly presented, to contribute all the funds necessary to secure for New York a proud position in the matter. The culture of flowers may be viewed as an indication of the highest attainment in what may be termed the amenities of life; it is refreshing and elevating in its tendency, and the impressions it induces are lasting as they are salutary. As Solomon sent the man who would learn the conditions of success and reward in labour to the ant, we would send the student of the organic laws of health, both of body and mind, to flowers; there is, indeed, no voice or language in which flowers do not set these forth. It will be remembered that the New York Legislature donated a portion of the new Central Park about to be laid out, to the superintending care of the Horticultural Society of this city, and though some time may elapse before this provision can be made available, the impression we have gained, from the spirit manifested at the meeting of the members on Monday last, is that the movement is fully sustained by the zealous and hearty co-operation of many of our most distinguished citizens. The material exists; but it is not only that a movement be in itself good, but that it have competent leaders. Mr. Wilson G. Hunt, brother of a gentleman to whom the Brooklyn movement is indebted largely for its efficiency, is President, we believe, of the New York Society. A cordial spirit happily, but almost necessarily, exists between the two Societies, both which were represented on the occasion we referred to, when courtesies were mutually exchanged. The exhibition of the New York Horticultural Society will likewise be held the present month, and, so far as the dilatoriness of the present season allows, each will doubtless have very positive attractions. As the Secretary remarked on Monday night, the culture of the genial and kind disposition between the members of the two corporations was of equal importance to the culture of flowers.

COMMUNICATIONS.

THE SEEN AND UNSEEN.

To the Editor of The Churchman:

Nothing was farther from my intention, than the embodying of an "infidel idea" in The Seen and Unseen. It pains me that my language should be so construed; and I have yet to learn the appositeness of your remarks on the lines—

> We hope in God—and dimly guess
> At spheres of endless bliss.

I do not say we "dimly guess" at their *existence*: the simple expression, "We hope in God," is the very pulse and soul of faith, and precludes the possibility of such an interpretation. We make dim guesses as to *what* those after-worlds may be. The Indian is buried in his robe of painted feathers, with his hunting-knife and arrows beside him. In the Great Hunting-grounds, he expects to guide his canoe over crystal torrents, to hunt deer in vales emerald with unceasing summer, and that

> "His faithful dog shall bear him company!"

Our finer senses yearn for pictures of that Unseen Land, and it has "as many forms as men have fancies." What are they, indeed, but dim guesses? Well we know "the things which are *seen* are temporal." Can you tell me of those "things which are *not seen*" and "are eternal?"

> "Teach me, if thou art nearer God than I!"

These verses appear to be considered peculiarly sceptical; but their sense has been perverted, unintentionally, I am sure. How could such a meaning as this be deduced from them? That "men live and die," and there an *end*. I spoke of the wondrous mechanism of this world,—how the months run into each other like the links of a beautiful chain, how

> Everything in Nature chimes,
> Like parts of perfect tunes.

And in saying that such things *are*, that "men live and die," "and Time's a weary sea that ebbs, and leaves a strand of graves," I gave a general survey of *all* we *know*; but in our ignorance there comes an exquisite faith which teaches us to "*hope* in God!" And this assertion in the poem refutes your charge of "the fallacy put forth so poetically, and therefore so alluringly."

One is not apt to admire the poetry which cloaks an obnoxious philosophy; so I must appreciate your praise of the former, and hope your idea of the latter may be more favourable when you shall have given the poem a careful reading. Sincerely,

T. B. A.

Clinton Place, May 26.

[It is most satisfactory to find that our correspondent did not *intend* to embody in his verses an infidel idea; but, certainly, if they did not reasonably excite the suspicion that he meant them so to do, they at least did express such an idea. Nor is the explanation, apart from the disclaimer, calculated to convey the impression, that if the writer be not somewhat sceptical, he, at any rate, has that "full assurance of faith," under which those "spheres of endless bliss," the Christian's heritage, are things which we can far more than "dimly guess at." Yet this is but a part of the obnoxious sentiment.

> "We live, and dream, and yearn, and thrill—
> But all we know is this:"—

Namely, that men live and die, and "Time's weary sea" ebbs, "and leaves but a strand of graves." And can any one say that *this* is "all we know," who really and fully possesses that faith, which is indeed "the substance of things hoped for, the evidence of things not seen?" Impossible! To adduce the case of the Indian, is only to strengthen the ground of one's suspicion; for it is putting the Christian's lively faith and reasonable hope on a level with the ignorance and superstition of the heathen. The savage, we know, is not without some instinctive idea of a Supreme Being.

> "Lo, the poor Indian, whose untutor'd mind
> Sees God in clouds, and hears him in the wind."

But surely this is not for a moment to be put in comparison with that "depth of the riches both of the wisdom and knowledge of God," by which the Christian is enlightened? "*Hope* in God" is not incompatible, as the world esteems such hope, with "dim guesses" and *doubt*, as to those things of which the Christian may know something, even now, "by faith." So that "all we know" is NOT this,—that "men live and die," and "Time's a weary sea that ebbs, and leaves a strand of graves." We know far more than this. With faith the eye can see, and the heart believe, and the understanding know, what puts all idea of "dim guesses" utterly to flight.

That Christian poets are not in the habit of having recourse to such seeming scepticism on such a subject, we could adduce, did our space permit, an overwhelming amount of evidence from their writings.

> "Bright is the golden sun above,
> And beautiful the flowers that bloom;
> And all is joy, and all is love,
> Reflected from the world to come."

All this *we know*. There is no need of "dim guesses" with such a consciousness. Nor is there, either, with the idea which another Christian poet thus expounds—

> "It is all holy and serene,
> The land of glory and repose;
> And there, to dim the radiant scene,
> The tear of sorrow never flows."

The same opposite of all "dim guessing" is evidenced in the following:—

> "Our home is a land where the echoes are ringing,
> Through groves by the feet of the Seraphim trod;
> Where the fountains of wisdom, eternally springing,
> Roll on their bright streams to the city of God."

Neither could there be any "dim guessing," any "all we know is this," where such Christian aspirations as the following prevail:

> "Oh! who but must pine in this dark vale of tears,
> From its clouds and its shadows to go:
> To walk in the light of the glory above,
> And to share in the peace, and the joy, and the love,
> Of a land which no *mortal* may know."

Thus, "all we know," or, rather what we know, of "spheres of endless bliss," is something more, much more, than guess-work,—more than dull conjecture, or mere supposition,—something that is not obscure, or dubious, or dark, as that must be which is the subject of "dim guesses." "For there shall be no night there." As still another Christian poet has beautifully expressed it,—

> "No night!
> But light,
> Ineffable, eternal light!
>
> "No night!
> O, where?
> Where God, the Saviour, fills the place,
> And, with the brightness of His face,
> Makes sorrow, pain, and darkness flee;
> And where, to all eternity,
> His truth, His glory, shining round,
> Nor cloud nor shadow can be found—
> No night is there!"

We say all this in warmest Christian friendship for our talented contributor, whom we seek not to repel from, but rather attach to our columns,—provided always that he will but take the trouble so to shape his glowing effusions, as to avoid the risks to which, in the piece in question, he exposed us. Let him seek that heavenly enlightenment which is essential, after all, to secure the reality of poetry, and he will find, we are sure, not only "a peace and joy in believing," but a spirit and a power which he will seek for in vain by any other means.

> "The life, the spirit, the Promethean fire,"

all that makes, inspires, and enlightens the Christian Poet, is not of the world, but is from above; and must be sought for there with a mind that is not faithless, but believing.—ED. OF THE CHURCHMAN.]

THE GREAT QUESTION BEFORE THE CHURCH.

To the Editor of the Churchman:

In an article in a late number of the *Churchman*, "A LAYMAN" propounds the inquiry, "Catholic or Sectarian, which are we?" and in regard to it he remarks, that "it is the great question now before the Church, and *will* demand consideration." Now, while I am unwilling to admit that the inquiry is yet pertinent, or should be regarded as admissible, it cannot, I think, but be admitted, at least there is great reason to fear, that the course being pursued by some of the professedly leading organs of the Church—the doctrines taught by many of her licensed teachers—by some even in her high places—if persisted in, will render the inquiry pertinent and admissible, and *will* demand consideration at the hands of the Church. I am aware that the facts necessarily involved in this admission must be a source of pain and deep anxiety to every true Churchman, and such as every one will feel inclined to shut out from his mental vision. They are facts nevertheless that should be openly and boldly met. The course of the *Churchman*, in this crisis, must commend that paper to every true son and daughter of the Church, and it is most devoutly to be hoped that that paper will continue to pursue the course "it has lately pursued," even should it thereby estrange some of its "old clerical friends." But of that it seems, Mr. Editor, you are in no wise apprehensive. I have said that the inquiry of "A LAYMAN" should be regarded as inadmissible. That our Church is Catholic, should no more be doubted, I think, than the existence of God Himself. In the same Creed in which we declare our belief "in one God," we declare our belief "in one Catholic Apostolic Church." If, then, our Church is not Catholic, and it cannot be if it is Sectarian, let the Creed be stricken from the Prayer Book—yea, let the Prayer Book itself be thrown to the winds, that we may no longer from day to day, or from week to week, in the presence of High Heaven, be repeating what are upon our lips falsehoods, or, at best, but solemn mockeries. It is true, that the prefix of "Protestant"—I too "wish we were clear of it"—may seem to indicate the Church in these States as Sectarian—as a mere Protestant Sect. But such indication is erroneous, and in no wise necessary, and therefore "it is undoubtedly a growing wish in the Church" to be rid of the term.

Our Church is Catholic. "It is the body of Christ," "the City on a mountain that cannot be hid." She has the Faith once delivered to the Saints, the Sacraments and Ordinances of the Primitive Church, and a Ministry tracing their authority from the Apostles. So her Prayer Book teaches—so her true children believe. That there are those *in* the Church who would subvert and ignore the great, glorious, and holy doctrines which have ever characterized her, seems to me too apparent to be denied. Now, in view of this, ought not "the great question before the Church," and one which *now* "demands consideration," to be, whether *she should longer continue to tolerate, and suffer to remain in her communion*, teachers of heresy and false doctrine?

Pontiac, Mich. ANOTHER LAYMAN.

CONDUCT AT HOLY COMMUNION.

To the Editor of the Churchman:

SIR:—In the valuable and most seasonable Table of Church Service you gave us the other week, for which I beg to thank you, there is one duty which I wish could have been more pointedly brought out,—I mean the conduct too prevalent at Holy Communion. There is not generally that deep reverence there ought to be on so solemn an occasion. But chiefly it is to be deplored that so many—nay, that any—can be found so thoughtless, so disrespectful, to use the mildest terms, as to go away from that Holy Sacrament before it is ended. Would it not be thought rude indeed to rise up and depart at any ordinary banquet, before the company had all partaken of what was set before them; how incalculably more so at that heavenly feast where the Lord condescends to be present with us! Surely this is a subject to which the Clergy ought to give their earnest attention, and respecting which to employ their most uncompromising remonstrance.

Your faithful friend,

ANOTHER CONSTANT READER.

Diocese of New York, Whitsuntide, 1855.

[We quite concur with our correspondent as to the importance of this subject; but it would have made the Table in question too long, and too cumbrous, to have included all such points. To the Reverend the Clergy it more especially belongs to correct these evils; and now that their attention is so earnestly and respectfully directed to one so crying—and so growing, we understand, in some situations—let us hope they will zealously apply themselves to its removal.—ED. OF THE CHURCHMAN.]

THE GERMAN CHAPEL ON STATEN ISLAND.

To the Editor of the Churchman:

SIR:—In your last number you give an account of the Chapel recently erected for the Germans, on the eastern side of Staten Island, from which one might suppose that it is regarded as a regular Chapel attached to the parish of St. John. It may be important to have its position more correctly understood.

The erection of St. Simon's Chapel is due, mainly, to the zeal and devotion of the worthy Rector of St. John's Church, whose efforts have been well sustained by his parishioners, and by Churchmen and others residing in various parts of the Island. But it is not a chapel of St. John's Church. Its location is within the boundaries of St. Paul's parish, in which also live most of the Germans who receive the benefit of Mr. Oertel's labours. It was understood, before the laying of the corner-stone, that it should be simply a German Chapel, unconnected with any other parish than that which might result from the undertaking; and that while it should be under the control of its trustees for any German Services, there should be no English Services held there without the canonical consent of the Rector of St. Paul's Church. Since its completion, such Services have been held two or three Sunday evenings in each month, under his direction, and with the hearty co-operation of the Rector of St. John's. It is our hope, that St. Simon's Chapel may thus be the means of divine benefits, not only to the Germans, but to the many English and Irish Protestants who reside in its neighbourhood.

Very respectfully,

CHAS. A. MAISON,

Rector of St. Paul's Church, Castleton, S. I.

The Literary Churchman is the title of a new English journal, devoted to the interests and advancement of religious literature. The idea is a happy one, and the first number, which we have just received, gives every promise of its being ably carried out.

ORGANISTS OF TRINITY CHURCH AND CHAPEL.—Dr. Hodges, who has so creditably filled the office of organist at Trinity Church, is about to transfer his services, we understand, to the Chapel. He is to be succeeded in his old post by Mr. S. Parkman Tuckerman.

AMERICAN SYMPATHY WITH THE ENGLISH CHURCH.—The following gratifying incident is related by the London *Guardian*:

> A short time since several thousand pounds, raised by voluntary subscriptions, were spent on the repairs of the noble parish church of Boston, Lincolnshire. Unfortunately, owing to the want of funds, the south-west chapel, which had for many years been desecrated, part as a vestry and part as an engine-house, was left untouched. This circumstance was made known to New England friends through the Hon. Ed. Everett, formerly American Minister in this country. Mr. Everett's father is an Episcopalian minister in Boston, Massachusetts; and a few days since a letter was received from the latter gentleman by Pishey Thompson, Esq., who had resided many years in the United States, informing him that upwards of 1,200 dollars (about 250*l*.) had been raised towards the restoration by Transatlantic friends; and they at the same time wished that the window at the west end of the chapel, now blocked up, should be filled with stained glass, in commemoration of the Rev. Dr. Cotton, Vicar of Boston from 1612—1633, and one of the early Pilgrim fathers, who emigrated to America to enjoy the liberty of conscience denied him in England, and in whose honour the then embryo town of Boston was named. This handsome present is the more gratifying from being so entirely unexpected, and many thanks are due to the Rev. Mr. Everett for collecting this very munificent gift, and to the friends of the old Bay State who have so liberally responded to his call; and we hope that the townsmen of Boston will at once carry out the Rev. gentleman's proposal, which will ever remain as a lasting memorial, not only of the good feeling existing between old Boston and young Boston, but also of the friendship and brotherhood prevailing between Old England and New England, and above all, of that higher communion daily increasing between the daughter Church of America and her mother in England.

RUSSIAN PROMOTION.—The Russian system of promotion in the army is peculiar. The "Tchinn," in Russia, is a species of nobility or gentility, consisting of fourteen classes; none but those belonging to this order can be promoted, and they rise by intrigue or Imperial favour, as they best can; not by open purchase, but by secret, perhaps. A man may rise from the bottom to the top of the tchinn by talent alone. If the Emperor finds him useful, he raises him. Much favour is shown by the Emperor to real merit: he naturally likes the best men for his own special purpose; but he is often deceived, by having inferior men imposed upon him. It must be difficult in Russia for a poor man to rise; but when opportunity occurs, birth is no hindrance.

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LITERATURE.

The Rhyme and Reason of Country Life; or, Selections from Fields Old and New. By the Author of "Rural Hours," &c. New York: Putnam & Co.

This is quite a book of the season,—one of those light, amusing, yet not uninstructive works of desultory reading, which suit our summer sensibilities, and are convenient to our sultry lassitudes. Country Life! The very title has a charm, when, as the song says—

"Nature painteth all things gay."

"It was intended," we are told, "for pleasant companionship—the summer heat under a shady tree, the chimney-corner in winter—rather than for the prouder position allotted to the ponderous quarto on the library shelf." And this intention is admirably provided for. It consists of a great variety of selections, all relating to the one subject in hand, which yet presents a sphere of such "ample space and verge enough," as to afford the opportunity of offering every diversity of matter. "In collecting the different passages," it is observed, "the editor has allowed herself a wide sweep of the net; it has been her aim to bring together many beautiful passages from the best writers, mingled with others interesting rather from their quaintness and oddity, or their antiquity. With this view, not only have the poets of our own tongue, ancient and modern, English and American, been laid under contribution for the reader's amusement, but translations from a dozen different languages have also been included in the volume." Such a selection, then, on one subject, and that one so delightful, provides a rich summer bouquet, of charmingly varied hues, and of delightfully compounded fragrances. Let us avail ourselves of the opportunity of plucking therefrom a flower or two, and presenting it to our readers, on this the Eve of June. And let the first be one of salutation to this sunny month itself:—

JUNE.

The summer-time has come again,
With all its light and mirth,
And June leads on the laughing hours
To bless the weary earth.

The sunshine lies along the street,
So dim and cold before,
And in the open window creeps,
And slumbers on the floor.

The country was so fresh and fine,
And beautiful in May,
It must be more than beautiful—
A Paradise to-day!

If I were only there again,
I'd seek the lanes apart,
And shout aloud in mighty words,
To ease my happy heart.

—R. H. Stoddard.

The following has a sentiment as fine, as the flower itself is sweet:—

THE ROSE.

Go, lovely rose!
Tell her that wastes her time and me,
That now she knows,
When I resemble her to thee,
How sweet and fair she seems to be.

Tell her that's young,
And shuns to have her graces spied,
That hadst thou sprung
In deserts where no men abide,
Thou must have uncommended died.

Small is the worth
Of beauty from the light retired;
Bid her come forth,
Suffer herself to be desired,
And not blush so to be admired.

Then die, that she
The common fate of all things rare
May read in thee;
How small a part of time they share
That are so wondrous sweet and fair.

Yet, though they fade,
From thy dead leaves let fragrance rise;
And teach the maid
That goodness Time's rude hand defies;
That virtue lives when beauty dies.

—Edmund Waller, 1605-1687.

By way of variety, let us next give Sir Thomas Overbury's sketch of one who must ever occupy the foreground in a picture of Country Life,—though in these sophisticated times such characters, in all their rustic simplicity, are not often, may we not fear, to be found:—

A FAYRE AND HAPPY MILK-MAID

Is a countrey wench, that is so farre from making her selfe beautifull by art, that one looke of hers is able to put *all face physike* out of countenance. She knowes a faire looke is but a *dumbe orator* to commend virtue, therefore minds it not. All her excellencies stand in her so silently, as if they had stolne upon her without her knowledge. The lining of her apparall (which is her selfe) is farre better than outsides of tisseu; for though she be not arraied in the spoile of the silke-worme, shee is deckt in *innocency*, a farre better wearing. She doth not, with lying long abed, spoile both her *complexion* and *conditions*. Nature hath taught her too immoderate sleepe is rust to the soule; she rises, therefore, with *chaunticleare*, her dame's cock, and at night makes the *lambe* her *curfew*. In milking a cow, a-straining the *teats* through her fingers, it seems that so sweete a milk-presse makes the milk the whiter or sweeter; for never came *almond glove* or *aromatique oyntment* on her palme to taint it. The golden eares of corne fall and kisse her feet when she reapes them, as if they wisht to be bound, and led prisoners by the same hand that fell'd them. Her breath is her own, which scents all the yeare long of *June*, like a new-made hay-cocke. She makes her hand hard with labour, and her heart soft with pity; and when winter evenings fall early (sitting at her mery wheele) she sings a defiance to the giddy *wheele of fortune*. She doth all things with so sweet a grace, it seems *ignorance* will not suffer her to do ill, being her mind is to do well. She bestowes her yeare's wages at next faire; and in chusing her garments, counts no bravery i' the world like decency. The *garden* and *bee-hive* are all her physick and chyrurgerye, and shee lives the longer for't. She dares goe alone, and unfold sheepe i' the night, and feares no manner of ill, because she meanes none; yet to say truth, she is never alone, for she is still accompanied with *old songs*, *honest thoughts*, and *prayers*, but short ones; yet they have their efficacy, in that they are not pauled with ensuing idle cogitations. Lastly: her dreams are so chaste, that she dares tell them; only a Fridaie's dream is all her *superstition*: that she conceales for feare of anger. Thus lives she, and all her care is that she may die in the *spring-time*, to have store of flowers stucke upon her winding-sheet.—Sir Thomas Overbury, 1581-1613.

The following is never out of season:—

VIRTUE.

Sweet day! so calm, so bright,
The bridal of the earth and sky;
The dew shall weep thy fall to-night,
For thou must die.

Sweet rose! whose hue, angry and brave,
Bids the rash gazer wipe his eye;
Thy root is ever in the grave,
And thou must die.

Sweet spring! full of sweet days and roses—
A box whose sweets compacted lie—
My music shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like season'd timber, never gives;
But though the whole world turn to coal,
Then chiefly lives.

—George Herbert, 1593-1632.

An antique little poem, of seasonable interest, is the following—some six centuries having elapsed (if tradition is to be believed) since it was written; a period when to be a poet was to be something superhuman:—

SAXON SONG OF SUMMER.

Summer is a coming in,
Loud sing, cuckoo;
Groweth seed, and bloweth mead,
And springeth the wood anew,
Sing, cuckoo, cuckoo!

Ewe bleateth after lamb;
Loweth calf after cow;
Bullock starteth, buck departeth;
Merry sing, cuckoo;
Cuckoo, cuckoo;
Well singeth the cuckoo—
Sing ever, stop never,
Cuckoo, cuckoo;
Sing, cuckoo.

But all things change. The seasons are a succession of changes. The Poet of the Seasons has sung—

"These as they change, Almighty Father,
These are but the varied God!"

And so it is. God is in all His works. And all His works are full of wisdom, as of beauty—and they all convey knowledge—all abound with deepest teaching. They teach us much that concerns us now, but more, far more that concerns us hereafter. This is very finely illustrated in the following, which must be our last extract:—

NATURE TEACHING IMMORTALITY.

Nature, thy daughter, ever-changing birth
Of thee, the great Immutable, to man
Speaks wisdom: is his oracle supreme;
And he who most consults her is most wise.
Look nature through, 'tis revolution all.
All change, no death. Day follows night, and night
The dying day; stars rise, and set, and rise;
Earth takes th' example. See the summer gay,
With her green chaplet, and ambrosial flow'rs,
Droops into pallid autumn; winter gray,
Horrid with frost, and turbulent with storm,
Blows autumn and his golden fruits away,
Then melts into the spring; soft spring, with breath
Favonian, from warm chambers of the south,
Recalls the first. All to reflourish fades,
As in a wheel all sinks to reascend;
Emblems of man, who passes, not expires.
With this minute distinction, emblems just,
Nature revolves, but man advances; both
Eternal, that a circle, this a line;
That gravitates, this soars. Th' aspiring soul,
Ardent and tremulous, like flame ascends,
Zeal and humility her wings, to heaven.
The world of matter, with its various forms,
All dies into new life. Life, born from death,
Rolls the vast mass, and shall forever roll.
No single atom, once in being lost,
With change of council charges the Most High.
Matter immortal, and shall spirit die?
Above the nobler shall less noble rise?
Shall man alone, for whom all else revives,
No resurrection know? shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain on which he feeds?
Is man, in whom alone is power to prize
The bliss of being, or with previous pain
Deplore its period, by the spleen of fate,
Severely doomed, death's single unredeem'd?

—Edward Young, 1681-1755.

Such are a few fair samples of these seasonable selections. They must recommend the volume, we think, to many a family that is about removing to "country quarters," and to whom, amid their "country life," it cannot fail to prove a source of endless, profitable entertainment.

A Journey through the Chinese Empire. By M. Huc. New York: Harper, Brothers.

Hitherto of the social state of China there has been little to believe, and little to disbelieve. The members of foreign formal embassies have, to use the words of one of their number, entered Pekin like beggars, staid in like prisoners, and been driven from it like thieves. The most enterprising of its travellers have failed of success in this matter, and even M. Huc, with superior pretensions, pretensions sustained by the reviewers on the continent and in England, has ended, after traversing China, east and west, north and south, through its whole extent, in collecting a multitude of details, which can in no wise aid the earnest Christian philosopher in solution of the enigmas presented for unravelment, still less the statesman, to whom the elemental character of the Chinese, the conditions under which present forms exist, and the means by which any progress is attainable, is now of such pressing import. Not but that the thousand and one facts noted might be classified under these separate heads, but that we have here nothing beyond surface reflection, and a proved incapacity on the part of the author to discover the philosophy of what he saw, or rise higher than a careful delineator and vivid sketcher—though, indeed, his sketches, prepared with notable skill, are spiritless, till we ourselves resolve the traits disclosed into their elemental character. Its comparative merits rank high, seeing other works on China have the lot to be profoundly dull. This is just suited for the romance-loving hero, a prolific theme served up in gossip, with M. Huc himself for the hero, as he traverses the immense empire from west to east, a prisoner of state, in a sort of triumphal ovation, with mandarins for servants, a costly palanquin for conveyance, palaces for hotels, gaudy robes and cap of sacred hue for apparel, and this after having previously traversed the entire extent of China, from north to south, secretly and by stealth, "along by-paths and in darkness, pretty much, in fact, in the fashion of bales of contraband goods." Robinson Crusoe, in his skins, is not more the hero in Juan Fernandez, than is M. Huc of China, in his sky-blue robes, his magnificent black satin boots, adorned with soles of dazzling whiteness, his red-sashed girdle, and his embroidered yellow cap, the "attribute" of imperial majesty, which, in despite of civil and military authorities, was retained, the whole together being a happy exchange for his barbaric Thibetian costume, the fur tunic of which had exhaled the odour of beef and mutton. Rather stylish this for a Jesuit father. But he was under the happy illusion that he "knew the people," and, with sufficient philosophy to serve himself, thus discloses the secret of his power, of those effects which the admiring *Dublin Quarterly* attributes to his impudence.

> No more fear of snow, and rocks, and precipices—of wild beasts and robbers of the desert. An immense population, provisions in abundance, a richly varied, magnificent landscape, luxurious and agreeable, though sometimes whimsical habitations—this was what we might look for during this new and long stage of our journey. We knew the Chinese, however, too well to feel quite at our ease in this altered position. Ki-chan had, indeed, given orders that we should be treated kindly, but, in fact, we were, after all, given up to the tender mercies of the mandarins. After having escaped a thousand dangers in the wild countries that we had just passed through, we felt no security that we were not to perish of hunger and privation in the very bosom of abundance and civilization, and we were convinced that our fate would greatly depend on the attitude we should assume from the beginning. The Chinese, and especially the mandarins, are strong against the weak and weak against the strong. To domineer over, and crush all around them, is the object they constantly have in view, and to attain it they have an inexhaustible resource in their native cunning and pliability of character. Once allow them to get the upper hand, and it is all over with you; but if you can only succeed in mastering them, you will find them ever after as docile and manageable as children. You may turn and twist them which way you will; but beware of showing yourself weak with them for a moment, for they must be ruled with an iron hand. It was on a constant struggle, therefore, that we were about to enter—a struggle of every day, and all day long. There was no middle course: we must either submit to their will or make them submit to ours; and we determined to adopt the latter mode of proceeding; for we were by no means inclined to have our long pilgrimage terminate in some ditch behind the ramparts of a Chinese town; that was evidently not the martyrdom that missionaries sigh after. Our obstinacy was not to be overcome, and the mandarins submitted—as they ought to do.

He remarks:

> Very false ideas are entertained in Europe concerning China and the Chinese. It is spoken of as an empire of remarkable and imposing unity, as a perfect homogeneous nation, so that to know one Chinese is to know them all; and after passing some time in a Chinese town, you are capable of describing life throughout this vast country. This is far from being the case, though no doubt there are certain characteristics to be found throughout, which constitute the Chinese type.

And he is faithful as the delineator of these, but fails to detect the principle of Chinese unity, content to term it patriarchal, and leaving us no further enlightened as to its character; whereas it is merely a conglomeration, wanting the first organic form of society, and from the low material character of the Chinese nature, being far more assimilated to the neophytes and zoophytes of natural history than anything else. Not understanding aught beside the outer phase, M. Huc is powerless to suggest the proper direction of their national development, or to develop means of progress; amid existing discordant elements witnessed, he is as confused in respect to the future as the Chinese themselves, and might well join words with the venerable mandarin of Song-tche-hien, that all is out of order, that there is not a wheel in the State machine that does not grate, but that withal it is learnedly put together, and might possibly be made to do its work for centuries longer. He tells nothing, indeed, to which a honest Chinaman himself would not subscribe. His facts are facts, which yet it was impossible to resolve by the principles he represented as a Romanist and a Jesuit. It is infinitely to be regretted that such opportunities at an epoch so eventful as the present, when weeks perform almost the work of centuries, should not have resulted in something more tangible and practical; that the work of M. Huc should not be such as might profitably be consulted by princes, statesmen, philosophers, and Christians, of all who control the foreign policy of nations, or who are called on to contribute to the world's progress. A sceptic in a nation of sceptics, he brings back the story of their want of assimilation with his views, and of diversities amid themselves. Looking at his position and opportunities, it is regretful to witness his utter want of knowledge of the low state of civilization among the Chinese, and the conditions imposed on their advancement. We shall now undertake to give the incipient cause, so far as contact with the Chinese has served to make them known to us, and so far as confirmed by the statements in this book; causes which, when revealed, will be seen to lay upon the more advanced nations the obligation of sowing the seeds of Christianity among them, of implanting those blessings with which the whole world is destined to be encircled, and in which the great destiny of Christianity will be consummated. M. Huc's failure is the more lamentable that he has taken the lowest form of religion for his basis of reasoning, in conformity with the Roman Church and his Jesuitical character, which, indeed, accounts for his being so successful in his delineations of external traits, so fruitless for aught else. The Roman religion is not fitted to civilize, let alone evangelize; in the fullest development of its characteristic principles, only satisfying curiosity and love of the marvellous, by its nurturing superstition, and this chiefly with civilized races. A Jesuit, as such, is in himself incapacitated to judge of elemental, national conditions presented. Those conditions must be expressed in some set governmental policy before he can render them available. How much M. Huc knew of the Chinese, how much he presumed on the infallibility of the practice or habit of thought it was his business to carry out, how far he could stray, with all the evidences of truth around him, let his statement that "all belief in religious things and in a future life has been extinguished with them"—the Chinese—determine. God never established any race of people without some religion. This religion may not shape itself to an organic form, but it will maintain a character in its aspects and relations. It may be in a merely abnormal condition, in which case it shows itself in a formal state. In a religion of that low, diluted character, pertaining to the Chinese, everything is necessarily symbolized. By its very subtilty, its want of conformity to the dogmas of the Roman Church, it escaped the ken of the Reverend Father of the yellow turban, who denies them any religion in the statement we have quoted. Religion, indeed, distinguishes man from all other creatures; to man alone, of them, is given the living soul. We suspect M. Huc, though not using consistent language with the above elsewhere, can find no religion but in Romanism, in which case all other Christians are void of it. We have the following confession:

> Religious ideas do not, it must be owned, strike very deep root in this country, and the seeds of the Christian faith, cast into it in the earlier ages, appear to have entirely perished.

The Chinese throughout are represented as not troubling themselves with various faiths and philosophic systems, but for a cause not realized by M. Huc, except in its outer, its phenomenal phase.

> The religious sentiment has vanished from the national mind; the rival doctrines have lost all authority, and their partizans, grown sceptical and impious, have fallen into the abyss of indifferentism, in which they have given each other the kiss of peace.

There is a religion with the Chinese, but with so materialistic and partially developed form, that its low state is apparent in each one, and in everything they do; we find their temperaments aiding this condition, being of that weak, debased, and unsubstantial lymphatic character, which just allows sufficient activity to keep them in existence. Higher mental attainment we do not immediately look for and expect, as it never can suddenly arise, but must result from divine influence. It is not the prerogative of the Roman Church to argue or substantiate the spirit's law of influence on man's heart, as one of the conditions of progress; the worshipping of bones and relics constitute its reforming element; it is powerless, therefore, for advancement of this people. The Jesuits have laboured for centuries, and the field is barren as ever. With no spiritual influence to exert, we can readily understand the statement, that "the Chinese are thoroughly convinced that, under pretence of religion, we are really manœuvring for the invasion of the Empire, and the overthrow of the dynasty; and it must be owned, that they have under their eyes certain facts that have no tendency to convince them of their mistake."

Nelly Bracken: a Tale of Forty Years Ago. By Annie Chambers Bradford. Philadelphia: Lippincott, Grambo & Co.

This is a very young lady's first attempt at novel-writing; and while it has many of the crudities, and much of the discursiveness, of the novice in such an art, it also possesses features which are seldom exhibited in early efforts. It was certainly a bold stroke for one so youthful, so inexperienced, in literary life, as we understand Miss Bradford to be, to enter all at once upon a volume of nearly four hundred pages. She is herself, if we may judge from her prefatory admission, not unconscious of this. "I know," she says, "I am venturing upon consecrated ground,—I know that where the breezes of Song stir the immortal bay-boughs,—where the mighty tide of Eloquence sweeps along like a rushing river, and

"The Cothurns tread majestic
Down the deep iambic lines,"

my young, untutored steps essay to go. Yet with humility and prayer I take the shoes from off my feet, and make my apology to the noble, stately dwellers in the glorious Mind-Land, by saying that the intensest longings after the True, the Beautiful, the Deathless, have impelled me to labour in the fields of Thought,—only as the child that drops the corn, mayhap, yet with the earnest hope that years may bring strength for higher, worthier duty." There is a dash of the romantic here—there is the indication of a mind overflowing with literary aspirations. And we must aspire, ere we can hope to be successful. But our fair aspirant is on this occasion, we cannot but think, unfortunate in her subject—unhappy in her plot. She writes with great freedom and force, and sometimes elegance of expression—her powers of description are considerable—her portraying of character is effective. But all this is exercised, we cannot but think, in this tale, upon things that are, in great part, of very dubious general interest. Scores of pages of the book are occupied with the sayings and doings of mere children—and children, too, that are, in the main, devoid of any peculiar attractiveness. As the tale proceeds—after its first half is got over—it certainly increases considerably in interest; but as a whole it disappoints. We say not this to dishearten, but to reanimate the interesting and evidently gifted authoress, the pure sentiment of whose book is recommendation enough to compensate for many more such imperfections as we have hinted at than can be fairly attributed to it. Nelly Bracken is indeed a lovely character; but the incidents of her melancholy story are not sufficiently exciting, it is more than probable, to satisfy such as too generally have recourse to works of fiction for mere entertainment. Let her, then, as to subject and character, when next she essays to "labour in the fields of thought," aspire a little higher, and construct a little more ingeniously; and we have no doubt her success will be infinitely more signal.

Ellen Norbury; or, The Adventures of an Orphan. By Emerson Bennett. Philadelphia: T. B. Peterson.

Mr. Bennett claims a higher character for his volume than that of a mere novel, and professes to have an infinitely higher object in view than that of amusement. "I had for a long time," he says, "entertained the idea, that a novel might be written, founded in part upon the thrilling scenes and incidents of every-day occurrence amongst the poorest and most degraded class of a large city, which, while containing all the essentials to make it interesting to the general reader, might be subservient to a higher purpose—that of calling the attention of sympathetic and philanthropic individuals to the awful vices and miseries of beings bearing the human form, who are actually below the brutes in the great scale of progression, and of whom it may be said that they do not really live, but rather drag on a horrible existence, till death by famine, death by pestilence, death by drunkenness, or death by suicide, puts an end to their earthly career. I knew," he continues, "it was fashionable to take up collections in churches to promote the propagation of the Gospel in our own country; I knew it was fashionable for different church organizations to raise large sums to send Gospel missionaries among the heathen; I knew it was fashionable in certain quarters to talk very sympathetically about the slaves at the South; but I knew at the same time, that within fifteen minutes' walk of the head-quarters of some of these charitable associations, hundreds of human beings, both white and black, were annually perishing of cold, starvation and neglect—perishing for the want of the most common necessaries of life; and I reasoned that these benevolent organizations could not know of such scenes of distress, lying so easy of access, else charity would begin at home; and so I thought it my duty to tell them, in my own humble way—hoping that a few, if not all of them, would be induced to do something for the starving poor of their own city." With these ideas, and these notions, he accordingly proposes to present the subject to the world in some attractive guise. Concurring in the opinion, that sometimes a good novel is found the very best medium for conveying a useful lesson, when other means fail, he looked to that medium as the most appropriate, and the most effective, for the object he had in view. "I am aware," he observes, "that there is a great difference between a sermon in a novel and a sermon from a pulpit; but if the writer in the one case, and the preacher in the other, each proclaims the one great truth, I cannot see that the truth itself is altered by its different modes of conveyance; and the seed thus sown I think as likely to spring up and bear fruit to one sower as the other. Hence I hold, that the writer of novels and the minister of the Gospel may both have a mission to perform, and both be able to effect much good, if they will, each in his own peculiar way and field of labour. I know," he adds, "it is fashionable for what is called the religious community to cry down novels as a whole—applying to them all sorts of offensive epithets—such as degrading, demoralizing, vicious, and licentious; and I know, too, that certain wiseacres—who care nothing about religion, but wish to be considered very knowing, learned, and scientific—take a peculiar pleasure in adding the adjectives trifling, nonsensical, insipid, and trashy; and although I so far agree with both classes as to admit that all these terms may be properly applied to *some* novels, yet I must record my solemn protest against the sweeping denouncement, against the indiscriminate application of terms that are in many cases false and slanderous." Under such impressions, then, and with such a design, he began to look about for facts, and in order to obtain them, he visited, in company with one who had charitably devoted much time and pains to the discovery and the relief of distress, various haunts of misery, and the prisons of Pennsylvania; and from the scenes of crime and suffering he witnessed, and the cases of wretchedness and woe with which he became acquainted, he collected the materials which he has here worked up into a novel. It is one of exciting, often powerful interest. Let us hope its object may not be unattained.

Kenneth; or, The Rear Guard of the Grand Army. By the Author of "The Heir of Redcliffe," &c. New York: D. Appleton & Co.

This is another of the admirable fictions of the fair author of "The Heir of Redcliffe," and other praiseworthy and popular works. It is not always that what is popular is also praiseworthy, and especially in novels. But with these it is certainly so. There is a high-toned moral and religious sentiment that pervades them all; for they are the reflexes of a pious, as well as an accomplished mind. *Kenneth* is not unknown, we dare say, to some of our readers, who will hail with pleasure, we are sure, its republication here, in a style that is uniform with the handsome editions of her former works which have been issued by the same enterprising publishers. The scene of this story being partly in Russia, and having reference to a previous war with the empire, it has a peculiar interest at this present moment, independently of its general attraction as an exciting narrative.

Our Countrymen; or, Brief Memoirs of Eminent Americans. By Benson J. Lossing. New York: Ensign, Bridgman & Fanning. 1855.

This work is highly pictorial, containing more than a hundred portraits, commencing with John Winthrop, a wealthy Puritan, who, after converting a large estate into money, embarked his fortunes with the Plymouth colony, and embracing in its course the more distinguished of the Indian chiefs, and civilians who have attained eminence in departments of science and learning. We are surprised to find in it no notice of some of our late most eminent merchants, who, by their enterprise, sound judgment, and wisdom, contributed so largely to the material prosperity of this country. John Jacob Astor is one exception; but we have neither the names of the late Mr. Appleton, of Boston, nor the late Mr. Aspinwall, of New York, and numerous others we could name. The compendium might have been more perfect.

Kames's Elements of Criticism. Edited by the Rev. James R. Boyd. New York: A. S. Barnes & Co.

We confess to liking best a standard book without "omissions" or "new analysis." But the choice "additions" here made from writings of later philosophers will more than compensate those readers for whom it is prepared, whilst what is omitted would have done them little good. The very simple analysis of the text at the foot of each page will allow of clearer apprehension and more pleasurable progress. The work itself has long been judged as indispensable to every scholar and man of taste. This edition is handsomely got up, and well adapted for library use.

Mammon; or, The Hardships of an Heiress. By Mrs. Gore. New York: Bunce & Brother.

This most popular work of an exceedingly popular authoress is presented in a remarkably neat, portable, and cheap form. It appeals to a principle of the human mind, which secures interest to its transitional scenes and varying characters, up to the final *denouement*. Hardships are always pleasant in contemplation, when we watch the process of their being overcome; and Mrs. Gore has made full use of her privileges of authorship, in piling Alps on Alps, till extrication, except in her own way, appears impossible.

The New Papal Dogma False and Superstitious.

Under this title, we have two sermons, delivered in the Chapel of the College of St. James, Maryland; the one by the Rev. Russell Trevett, and the other by the Rev. John B. Kerfoot, its Rector; the former having been delivered most appropriately on the Festival of the Annunciation, the latter on the First Sunday after Easter, when the Lord said unto Thomas, "Blessed are they that have not seen and yet have believed." In this sermon it is shown that the principles of faith must be nurtured with other and higher truths than those of any human science.

Littell's Living Age—No. 112 of the New Series—contains nine articles of substantial interest, embracing discussions of several of the more prominent topics of the day. Two of them, from the (London) *Quarterly Review*—one on Madame Maintenon, the other on the Emperor Nicholas—are of themselves of such sterling worth as to give a commanding character to any periodical.

Harper's New Monthly for June has its first four articles—The History and Mystery of Tobacco, California through English Eyes, Sketches from Brazil, and The Newcomes—very copiously illustrated with pictorial embellishments, which much enhance the interest of their subjects. In addition to these, it has a variety of highly entertaining matter.

Putnam's Monthly for June completes Vol. V. of that increasingly popular Miscellany, and the Number is one of more than usual interest, evincing a marked and rapid improvement in its contributions.

Dickens's Household Words for June, along with the usual interesting varieties of subject-matter, commences a new novel, in seven chapters, entitled Sister Rose, which promises to be one of no ordinary excitement, and fraught with much of that peculiar *morale* for which Dickens's novels are remarkable.

Mr. Peterson, of Philadelphia, has just issued in one volume complete, and at an exceedingly cheap rate, Dickens' New Stories, viz.: *The Seven Poor Travellers, Nine New Stories by the Christmas Fire, Hard Times, Lizzie Leigh, The Miner's Daughters, Fortune Wildred*, &c. It is an excellent volume for the valise, during summer travel.

Fashions.—*The Dressmaker and Milliner's Guide and Report of London, Paris, and New York Fashions*, comes out this month with gorgeous illustrations, too gorgeous, indeed, for general adoption, though every one of taste must admire the artistic skill involved in their production.

The Fate of Cities.

Also, we should not beforehand imagine that America was capable of being trusted with any high Christian fortunes, till she had been prepared for the glorious responsibility, in the only Christian way of preparation, that is, by suffering, contest, abasement, and, it might be, bloody times; for it is when nations are undergoing all or some of these things, and only then, that great minds and characters are gendered to any extent; such times as turn the gay, careless, pleasure-loving friend of Villiers, into Charles, the sad-featured king and blissful Martyr. Prosperity, wealth, intense and successful activity, extended commerce, luxurious domestic living, loud talking, and boastful self-praise, these are not tokens of a people ready for great destinies. Indeed, it seems strange that a commercial power should be invested at all with great destinies. We talk of cities being types; and, if ever there was one city more than another set forth by Scripture, and pointed at by history as a type, it is Tyre. Almost all that is said of her, and was acted by her, and has come upon her, is transferable to the generality of great merchant cities throughout the world. There seems some portion of the mantle of Anti-Christ to have rested upon them; and parts of the description of Tyre's sinfulness are almost identical with some of the signs of Anti-Christ enumerated in Scripture. For, independent of the general resemblance between the temper of apostasy and the temper of great towns, it is recorded of Tyre, that her heart was lifted up, and that she said, "I am a God. I sit in the seat of God in the midst of the seas." "She set her heart as the heart of God." The like is also said of Anti-Christ. Now, if we look at Tyre, we see, as in a glass, with more or less fidelity, the day of Carthage, Corinth, Venice, and other places. It seems as if God made all these merchant cities to serve His Church in their day, and then that He had "given a commandment," not against Tyre only, but against all "merchant cities." Venice, for example, so long as she was fighting the battles of the Church, and standing as a living frontier on the isles of Greece, between western Christendom and the Moslem, and humbling the infidel by repeated defeats, so long she was great; but when peace came and wealth, therewith came a most corrupt and worthless aristocracy, and an unspeakably dissolute rabble; and then her Adriatic throne was pulled indignantly from beneath her by the hand of the pagan republic of France. Indeed, hatred of Venice was almost like an unaccountable instinct in the French. While they adorned most of the cities they came to, at Venice they strove to accelerate the ruin of the palaces, removed every kind of public office to Verona, and seemed actuated by a wish to wipe the very name of Venice from the forehead of Italy.—*Sketches in Cisalpine Gaul.*

Every day well spent, lessens the task that God has set us.

NEW YORK LUNG INSTITUTE, No. 6 Bond-street. Established for the Exclusive Treatment of Diseases of the Lungs and Throat, by the Inhalation of Cold Medical Vapors, under the charge and control of GUILFORD D. SANBORN, M.D.

This institution, the only one of the kind in this country, has now entered the second year of its existence under auspices the most favourable and satisfactory. During the past year over *one thousand patients* have been treated personally, and nearly *fifteen hundred* by letter. Of this number, which is far greater than has ever been treated at any one Medical Institute in the world, during the same period, *not one* has remained unconvinced of its superior curative effects in diseases of the Lungs and air-passages over the old method of administering medicines into the stomach. While in many instances patients applied for treatment whose disease had progressed so far as to exclude all hopes of a *permanent cure*, yet *relief* from pain and suffering have been obtained even from the commencement of the treatment and remedies. The triumphant success which it has met with even from the threshold of its advent is attracting universal attention, and the denunciations and opposition which it at first received from the hands of physicians, founded on ignorance and prejudice, is fast giving way to a careful and candid investigation of its merits. I most earnestly invite the attention of the medical profession and the public to the following considerations:

These certainly are important questions to decide; whether the old antiquated practice of endeavouring to cure diseases of the lungs and throat by giving drugs into the stomach is *beneficial* or *injurious*? Do they cure? or do they not? Has consumption diminished? or has it not? Is it a disease of the blood? or is it not? I know that to many physicians, who are but "Stereotyped Editions of antiquity" and its errors, an answer to these questions may be considered of little importance, and they shrink like cowards from their open discussion. Still I repeat the questions to their fifty thousand victims who are now under their *kind care* and *professional skill*, and who during the present year will have died "according to science." These I entreat to "think close and ponder well."

For more than four thousand years various drugs have been poured into the stomach for the relief and cure of diseases of lungs and throat, and for four thousand years have diseases of the lungs, throat, and air-passages been constantly increasing. The theory upon which this practice is founded exists in the belief that Consumption was a disease of the *Blood*, manifested in and through the lungs. Hence the object to render *pure* what was supposed to be *impure*, by giving various medicines into the stomach which were *supposed* to be capable of accomplishing this object. That this treatment *has* met with *no success* I need only refer to the tables of mortality from Consumption alone, when it will be seen to have been increasing during the last twenty years at the rate of *five per cent.* over and above the increase in population; and it is a significant fact that the world has never been so filled with *Patent nostrums*, and people have never been so *excessively drugged* as during that period. In the treatment of diseases of the lungs and air-passages, physicians have pursued but a *routine* of requiring their patients to swallow the most *sickening* and *disgusting* medicines, like Antimony, Ipecac, Lobelia, Opium, etc., while Blisters, Setons, and Irritants have been faithfully applied *externally*; after they have been subjected to this *orthodox* system of *scientific martyrdom* until their patience and *purse* are exhausted, they are most *kindly* advised (to shirk responsibility) to swallow bottle after bottle of the most *filthy* and *fatal* of all nostrums—Cod Liver Oil. No honest physician will deny that I have not drawn a truthful picture of the plan now used in *curing* consumption and other diseases of the lungs.

It is this system of *drugging* which I assert is *false* in theory and *fatal* in practice. I boldly declare it to be *murderous*—that it is rotten with the *absurdities* and *errors* of past ages. That it *does not* cure, I point to the fifty thousand graves yearly made, where lie mouldering the remains of "wealth, worth, and beauty," who are *dead* monuments of its *healing* power. No wonder that *one-fourth* of the human family die with consumption. Not a domestic hearth can be found that has not lost by its ravages the "dearest one of all." The *name* sounds like a death-knell, and the mind associates it with the grave, the winding-sheet, and the worm. Never since the "morning stars sang together" has consumption been cured by taking drugs into the stomach, while thousands have been cured by *letting them alone*.

The system or plan of treating diseases of the lungs and throat at the New York Lung Institute, is *directly contrary* to that referred to, as is also the theory upon which it is founded. The *principles* or *rules* which are observed and strictly adhered to in the treatment of patients, are as follows:

I. All persons whether seen personally or prescribed for by letter are expected to be under absolute control, and on no other conditions will they be treated.

II. Diseases of the lungs and air-passages are each treated by its appropriate remedies. Consumption, Bronchitis, Asthma, Catarrh, require distinct and different remedies, the application of which are made *direct* and *immediate*, by inhaling or breathing them as hereafter described.

III. No patient is given drugs into the stomach, nor is he allowed to swallow any nostrum while under treatment.

IV. Patients are subjected to a course of physical training in order to give strength to the muscles, and to increase the size and capacity of the lungs. *The most nourishing diet is enjoined, and also the daily use of some form of alcoholic drinks.*

The method of Inhalation as here used is entirely *new* and *novel*, and meets with the sanction and approbation of every physician who has examined it, and many have adopted it in their private practice. Instead of adding to *hot water* the medicines to be inhaled (which is the *old plan* of inhalation), they are used of the *usual temperature of the air*. The inhaler consists of a small glass globe to which is attached an elastic tube and ivory mouth-piece; in the globe is placed a fine sponge upon which is poured a small quantity of the vapor desired to be used. The patient *inhales* or *breathes air* which has become medicated by being passed through the sponge. By this method the lungs are filled with a pleasant and agreeable vapour three or four times daily.

In regard to the *success* which attends this plan of treatment it is *too well* known to require the written evidence of those who have been benefited. Thousands in every State of the Union will attest to its curative effects. It appeals at once to the *reason* and *judgment* of every intelligent person who will give the subject one moment's reflection. That it is destined to work a complete revolution in the treatment of the largest class of diseases which afflicts the human family, is no longer a matter of doubt. *It is looked upon as the only reasonable hope for the Consumptive invalid.* That Consumption, in its *first* and *second* stages can be cured, has been again and again proven. There is no disease of the respiratory organs which cannot be greatly *relieved* when a permanent cure can not be accomplished.

TERMS OF TREATMENT.

Persons who visit the city, and are under personal medical attention, are charged $30 per month. Examination of Lungs with Chart showing their condition, $5. I will here add that it is not necessary for persons at a distance to incur the expense and fatigue of a visit to the city for treatment, but by sending a *full histry* of their disease, its *duration of character of the cough* and *expectoration*, appropriate remedies (with inhaler) will be sent sufficient for *one month's use*, with weekly advice, for $15. Such persons are as much under care and control as if seen personally. I am ever willing to treat patients in connection with physicians in the country, and answer any inquiries concerning my treatment and remedies used.

All communications must be directed to Dr. GUILFORD D. SANBORN, New York Lung Institute, No. 6 Bond street.

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AMERICAN AND FOREIGN PATENT AGENCY.—IMPORTANT TO INVENTORS.—Messrs. MUNN & CO., No. 128 Fulton street, New York, Publishers and Proprietors of the *Scientific American*, having for many years been extensively engaged in procuring Letters Patent for new mechanical and chemical inventions, offer their services upon the most reasonable terms. Patents promptly secured in the United States, Great Britain, France, Belgium, Holland, Austria, Russia, Spain, and in all countries where they are granted. All business entrusted to their charge is strictly confidential. Private consultations respecting the patentability of inventions are held free of charge, with inventors, at their office, from 9 A. M. until 4 P. M. Parties residing at a distance are informed that it is generally unnecessary for them to incur the expense of attending in person, as all the steps necessary to secure a patent can be arranged by letter. A rough sketch and description of the improvement should be first forwarded, which we will examine and give an opinion as to patentability without charge. Models and fees can be sent with safety from any part of the country free of charge. In this respect New York is more accessible than any other city or country. Circulars of information will be sent free of postage to any one wishing to learn the preliminary steps teward making an application.

In addition to the advantages which the long experience and great success of our firm in obtaining patents present to inventors, they are informed that all inventions patented through our establishment, are noticed, *at the proper time*, in the *Scientific American*. This paper is read by not less than 100,000 persons every week, and enjoys a very wide-spread and substantial influence. Parties entrusting their business in our hands can rely upon prompt and faithful attention. Most of the patents obtained by Americans in foreign countries are secured through us: while it is well known that a very large proportion of all the patents in the United States applied for go through our agency.

The offices of Messrs. MUNN & CO.'S American and Foreign Patent Agency are at 128 Fulton street, New York; London, No. 32 Essex street, Strand; Paris, No. 29 Boulevard St. Martin; Brussels, No. 6 Rue D'Or. my24-4t

IRVING HOUSE.—THIS POPULAR AND WELL-KNOWN establishment has recently undergone thorough alterations, to meet the present change now occurring in the hotel system. It will re-open on Monday, May 21, on the European and American plan combined, with the same elegant dining rooms as heretofore, with *table d'hote* in ladies' ordinary, when it will be thrown open to the public. Entrances, Chambers street and Broadway. It is expected this Hotel will meet with favour from the public, also from families and permanent boarders, as every attention will be paid to guests, with moderate charges. The IRVING HOUSE has been newly furnished and painted throughout, with various improvements added. The whole will be conducted by Mr. WILLIAM H BURROUGHS, who is well known for his skill and gentlemanly deportment, which of itself is a guarantee for its future success. The rooms will be charged for separately, and prices governed according to size and location.

my24-4t

AN ESTABLISHMENT OF THIRTY YEARS' STANDING.—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of **Hosiery, Under-garments, Gloves, &c.** To these principles he would invite attention, and assures all that they will be adhered to strictly by the firm of A. RANKIN & CO., at their old stand, No. 104 Bowery, viz.:

To show goods freely, but urge no one to buy.
To advise as to the cheapest and most durable goods.
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☞ Ladies desirous of acquiring a knowledge of this delicate Art, which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26-3m$

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
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Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
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Do.	VELVET, English and French,		10s. to 14s.	do.
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English and American Floor Oil Cloths, all widths, of every conceivable design and style, with a full and complete assortment of every description of Stair Carpets, Rugs, Mats, Matting, Table and Piano Covers, Stair Rods, and other goods pertaining to the carpet trade. SMITH & LOUNSBERY,
my24-4t 456 Broadway, one door below Grand street.

THE NEW CARPET EMPORIUM, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand, 94 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Miss HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 61 Fulton Avenue, corner of Jay street, Brooklyn. je3-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES, No. 692 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

REPLATING.

HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

SCHOOLS.

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.

TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

"JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A. DALTON, Principal.

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

BOARDING AND DAY SCHOOL, No. 151 West 34th-street. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-4m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in superior manner.

GENTS' FURNISHING GOODS. je3-1y

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

LIFE AND FIRE INSURANCE.

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

Assets 1st February, 1855		$2,850,077 56
Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
Assets 1st May, 1855		$2 950,059 43
Number of Policies issued	359	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

F. S. WINSTON, President.
I. ABBATT, Secretary.
C. GILL, Actuary.

☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms*, at fair cash rates, and with or without participation in profits, at the option of the *insured*. The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "ACCUMULATIVE or DEPOSIT POLICIES," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.

On each Policy for the full term of life which has run two years or more, this Company will issue, on application, a certificate of its cash value, thus rendering the Policy perfect security for a loan, or will purchase the same.

Tables of rates and all necessary information supplied, on application to the chief office, or to any of the Agents of the Company.
my24-3m FREDERICK S. WINSTON, President.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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James W. Randall,
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Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
Robert H. Goff,
Abm. M. Binninger,
George H. Bell,

Daniel T. Rogers,
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Robert Paton,
Orsamus Bushnell,
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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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HENRY B. DAWSON, Secretary.
PETER E. COON, Surveyor.
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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

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Ebenezer Beadleston,
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Joseph M. Brown,
Gordon W. Burnham,

Walter W. Conckiin,
Henry A. Kerr,
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Moses A. Hoppock,
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Ward A. Work,
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C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

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CHARLES D. SMITH, M.D., }
EDWARD FIELDS, M.D., } Medical Examiners.
oct7-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

GEORGE WILKES, M.D., and C. R BOGERT, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

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B. Blanchard,
A. C. Tefft,
W. L. Conklin,
Seymour D. Husted,
O. W. Brennan,

W. MULLIGAN, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
JOHN CASHOW, Surveyor. a19-1y

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, New York.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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Nathan'l P. Freeman,
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Philip H. Williams,
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John T. Bruce,
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Samuel F. Whiting,
George Gilfillan,
John C. Smith,
Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. ap19-1y.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over $600,000, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,

Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.

Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

ARCHITECTURE AND THE ARTS.

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

DENTISTS.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 443 Broadway, where he is ready to serve his former patrons and the public. my24-3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

PIANOS AND MUSIC.

PIANOS, PIANOS, PIANOS.—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple-stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,
my10-3m 519 Broadway, St. Nicholas Hotel.

CHEAP MUSIC AND PIANO STORE OF HORACE WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*

Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers*, and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the GREAT MONOPOLY, and in his efforts to aid NATIVE TALENT, and to adopt the NATIONAL CURRENCY. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a GREAT REDUCTION in the prices of PIANOS, MELODEONS, and MUSICAL INSTRUMENTS of *all kinds*. *Superior toned* 6½ octave pianos for $175, $200, and $225, interior of as *good quality*, and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of TEN different manufactories: among them the celebrated *modern improved* HORACE WATERS' PIANOS, and the *first premium* ÆOLIAN PIANOS of T. GILBERT & Co.'s make, (owners of the Æolian patent). SECOND-HAND PIANOS at *great bargains*. Prices from $40 to $150. MELODEONS from five different manufactories, including the *well-known* S. D. & H. W. SMITH'S Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. SMITH'S DOUBLE BANK MELODEONS, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge ap26-3m

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 30, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, }
B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23-1y

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets and at his old stand, 235 Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m8-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.
Second Vice President—WM. W. RUSSELL, 275 Pearl street.
Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.
Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Laine, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL MUTUAL BENFEIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

For The Churchman.

AN INCIDENT.

We stood upon the island's rocky shore
Watching the sunset, and with careless hand
Throwing out pebbles to the rippled wave—
While echo brought in softened cadences
The merry laughter of our absent friends,
And the low plashing of the coming oar.
'Twas a fair scene—the sun's declining beam
Lingered upon the purple hills, and threw
A path of light across the quiet bay.
The wind had fallen, and the trees were still,
As listening to the Ocean's solemn song;
And we, entranced by the low murmuring tone,
Kept silence, busied each with separate thoughts.
At last he spoke—"I heard a voice that said,
'Write—blessed are the dead who in the Lord
Depart—they rest from labour, and their works
Do follow them.'" I started from my dream,—
An idle dream of human happiness,—
Rebuked before my friend who loves not God,
That his imaginings had soared to Heaven,
While mine were cleaving still to earthly things,—
But thankful that with seeming reverence
His voice had uttered those thrice holy words.
Henceforth their blessed import will be joined
In my remembrance with an island shore—
A glorious sunset—purple hills that rise
Beyond a far-spread bay; while o'er my heart
A hope, serene tho' undefined, will dawn,
In thinking of that friend who loves not God!

L. E. D'B.

THE WORLD AT HOME.

Importations of Vegetables and Fruit.—The *Daily Times* thus remarks on this subject: "With the finest soil, and the best climate in the world for all kinds of vegetable productions, we are importing from foreign countries the articles that ought to be produced in our own gardens. Bermuda supplies us with early potatoes and tomatoes; and it seems that the British Provinces at the east of us are supplying us with eggs, which are now imported duty free under the Reciprocity treaty. Twelve hundred and sixty dozen of Nova Scotia eggs were entered at the Custom House in Boston on one day this week. We import enormous quantities of dried prunes from France, a kind of fruit that grows abundantly in all our Eastern and Middle States; we import figs from Smyrna, which might as well be grown in North Carolina; grapes from Spain, which can be raised in Virginia; nuts from Madeira, which may be raised in New York; and olives, which might be produced in abundance in nearly all of the Southern States. As for eggs, the value of which is so much greater when they can be warranted fresh, we should hardly think that it could be profitable to import them from abroad. Peaches we are able to raise in as great quantities as we can consume; but we shall not be surprised next to hear of a cargo of this delicious fruit being imported from some neighbouring country. Potatoes are brought to us from France, Germany, and England, and a cargo of turnips was lately brought to us from Scotland. It is about time that we began to develop our agricultural resources."

The Massachusetts Personal Liberty Bill.—It is said that the practical effect of this bill, which the Legislature passed in the face of the Governor's veto, is only to establish the following provisions:—"1. The writ of habeas corpus in behalf of fugitive slaves, and a trial by jury. 2. Heavy fines and State prison for five years against any person who shall attempt to carry off, unlawfully, or come into the State for the purpose of so carrying off, an alleged fugitive slave, who is no fugitive according to Massachusetts law. 3. No State officer allowed to do anything in behalf of the return of a fugitive to his master. Judge Loring compelled expressly to resign his office of United States Commissioner or his office of Judge under the State. 4. State officers who may dare to assist in arresting, imprisoning, or detaining a fugitive slave, are subject to heavy fines and the State prison. 5. Close the jails and prisons of the State against the acts of Congress in relation to fugitive slaves."

Manumission of a Slave Family.—A family of manumitted slaves came to New York a few days since from the South, under the following circumstances:—"The husband and father had purchased his own freedom a year since, his master, the late John Adams, of Adams & Hopkins, Augusta, having relinquished, on his death-bed, over $2,000 of his price. His family were purchased for $3,000, (through the agency of Mr. Pease, by whom the money was raised,) under a promise given him by the late Madame Dugas, their owner, to sell them for that sum, relinquishing half the price asked, which was $6,000. The lady having died in the mean time, without giving effect or attestation to her intentions, the heirs united in a petition to the Chancellor for a special decree to enable them to carry those intentions into effect, which was granted, and the slaves were immediately conveyed to the Rev. J. Morris Pease, and brought by him to New York. They are to go out to Liberia in the Fall. The father of this negro family is called the Rev. Hardy Mobley, having been a Methodist minister even while a slave."

Return of European Emigrants.—It is stated that upwards of two thousand emigrants have been conveyed back to Europe by one Shipping Company of this city, since the 20th of April. The cause of this movement is said to be the exorbitant price of the necessaries of life, and the limited demand for labour, operating in connection with the comparatively low cost of living and the demand for labourers in Europe.

Short Route to the Indian Ocean.—It is stated, the Executive Department at Washington has received information that the Viceroy of Egypt has adopted the project to cut through the Isthmus of Suez, and to constitute a universal company for the performance of the work, in which capitalists of all nations may take part. The proposed canal will shorten the commercial highway from New York to the Indian Ocean 2,439 leagues.

Commercial Relations with Mexico.—It appears by recent intelligence from Mexico, that the commercial relations between that country and the United States are in a very unsatisfactory condition, and that our Minister, Gen. Gadsden, had presented strong remonstrances and protests against the frequent authorized violations of treaty stipulations.

The Season in the South.—They write from Virginia, that the weather was delightful in that region. All nature was in her robe of green and flowers. The writer says: "The roses have been blessing us with their presence two weeks. The locust trees are in full bloom. The spiral corn is several inches in height, and the winter wheat is beginning to have the appearance of the 'bearded grain.'"

Public Review.—As a means of diffusing new spirits into the police corps, the Mayor of New York held a review of a thousand of its members, on Saturday, in the Park, on which occasion, accompanied by some fifty eminent citizens, civil, military, and judicial, he distributed the new medals of the order of merit to those who had gained them. Various military evolutions were performed on the ground, evincing the excellent discipline of the police as a body.

Pauperism.—It appears from the report presented to the meeting of the Board of Ten Governors, by the Superintendent of the Out-Poor, that during the first three months of the present year, 80,548 persons have received relief, at an expenditure of $71,018.56, against 42,136 persons, and $43,814 96, during the same months in 1854.

Departure for Europe.—The *Baltic*, which sailed for Liverpool yesterday, took out 200 passengers, among them Mr. Hincks, the late Prime Minister of Canada, accompanied by Mr. Zimmerman, of Niagara, the Canadian millionaire.

Burglaries.—These outrages are alarmingly on the increase in this vicinity. Between Saturday evening and Sunday night, four dwellings were robbed in Jersey City and two in Williamsburgh. During church hours appears to be the favourite time.

Resistance of the Prohibitory Liquor Law.—Ward meetings of the liquor dealers' associations continue to be held, with a view to the more thorough organization of those engaged in the traffic before the 4th of July next.

Mortality of New York.—Only 394 deaths occurred here last week, according to the official report of the City Inspector, showing a gratifying decrease of 63, as compared with the previous week.

Importation of Mormons.—The ship William Stetson, arrived at this port on Sunday, brought 250 Mormons among her passengers, all bound for the valley of the Great Salt Lake.

Boston Imports.—The imports of foreign goods at Boston during last week, ending the 23d inst., amounted to $682,724.

Lobsters.—It is estimated that there are annually consumed in and about Boston 700,000 lobsters, the prime cost of which is $80 per thousand. This amounts to the sum of $56,000. About 400,000 of these lobsters come from the State of Maine, and the remaining 20,000 are taken from Massachusetts Bay.

Farms in New Jersey.—The aggregate cash value of the farms in the State of New Jersey, is stated in the last census to be $120,237,511; the population being 489,555, each individual's share of the land, if equally distributed, would therefore be $201.

* * *

New York Ecclesiological Society.

The anniversary meeting of the Ecclesiological Society was held in St. John's Sunday-school Room, on Monday, 28th inst., at 8½ P. M. After the reading of the minutes, the Report of the Executive Committee was read. The first meeting of the Society was held in the "long room" of the General Theological Seminary, in the month of January, 1848. The Society at first met with great opposition, opprobrium, and insult, but it lived and grew, until it now numbers one hundred and sixty members and four patrons, among whom are the Lord Bishops of Montreal and Frederickton. The Society has manufactured over $20,000 worth of Church Plate, and nearly $1,400 worth of vestments, altar cloths, &c. It has collected a library of over two hundred books on Ecclesiological subjects, besides working drawings, &c. The following Resolutions were then taken up for a third reading, and passed after some discussion:

1st. That the forthcoming volume of Transactions be the last of the Society's regular publications.

2d. That it is expedient to adopt a modification of the Society, so that the Provisional Bishop shall be *ex officio* the head. The present Society to form an Artistic Committee, and a regularly organized Church Building Society.

3d. In case the last provision shall not be carried out, that the Society organize itself into a self-perpetuating Ecclesiological Committee, to meet at least quarterly, for conversation on Ecclesiological subjects.

The Rev. President said that we had come to a solemn moment—the Society, as such, was to cease—or, rather, it was to be transformed into a Committee, ready to co-operate with a Church Building Society, which might subsequently be organized under the Provisional Bishop. This moment was one which called up many pleasant recollections and associations. When the Society came into existence it was necessary as a teacher—the science of Ecclesiology was in its infancy; but now it was spread far and wide over the Church, and the necessity for a teacher no longer existed. Therefore, by retaining our present position as a *responsible* teacher, we were occupying a false position. The Society had *done* its work—it had fought a good and Christian fight, and had won the victory. Amid calumny and insult it had gone on fearlessly in the great work of Ecclesiological revival; and if the history of the Church be fairly written, this Society must occupy a prominent place as a faithful minister in the cause of Catholic truth. We had also shown that Romanism and true Ecclesiology were not only not identical, but essentially antagonistic; and the deeper we look into Ecclesiology, the more we become attached to our pure branch of the One Holy Catholic and Apostolic Church, as distinguished from the vulgar tawdriness of Popish error and ritual.

The Society then resolved itself into the aforesaid Ecclesiological Committee—ready at any moment to *work* for the Church, in the same spirit as it has taught for her; and holding itself prepared to co-operate in carrying out the great work of the Cathedral System, &c.

The Rev. Mr. Elmendorf moved that the thanks of the Society be returned to the Rev. Dr. McVickar, so long the beloved President of the Society. The motion was heartily and unanimously responded to, and after a few very happy remarks by the President, the Society adjourned.

The forthcoming volume of Transactions will contain papers on the Cathedral System, illustrated with plates, and will be interesting, not only to members of the Society, but also to Churchmen at large.

American Seamen's Friend Society.

We have received the Twenty-seventh Annual Report, for 1854–55, of the American Seamen's Friend Society. In the previous one the Directors dwelt, we remember, on the obstacles in the work of reforming seamen; admitted their extent, and difficulty of removal, and demonstrated, by a citation of facts, not only the practicability, but the great encouragement and importance of the work. The result, so far as cognizable, of the succeeding twelve months, is a confirmation of the sure word of prophecy, which, to use the language of the Report, "insures a regenerated earth, and a converted sea." We thus sum up the items of foreign operations:—Honolulu: During the three months of the last fall season, 133 whale ships entered the port. Their crews, together with those of the merchant vessels, men-of-war, and steamers, received the highly appreciated and useful services of the Chaplain. The enterprise of establishing a Sailors' Home on a liberal scale, has been started with every prospect of success; the late King, Kamehameha III., having donated the most eligible site in Honolulu for the purpose, valued at $6,000, and both citizens and seamen, as well as some in the United States, subscribed generously for the purpose. The estimated cost of the buildings is $15,000. In the distribution of Bibles, good books, and tracts, in the promotion of temperance, as well as preaching the Gospel, and personal intercourse with seamen in the hospital, in the street, in his study, and on shipboard, the Chaplain is indefatigable. Canton: The Floating Bethel is in the care of a physician, who has fitted up a portion of it for hospital purposes. Havre: Mr. Satwell, who built the Chapel, and served the seamen in it with much acceptance and success for seven years, has returned to his old station, and been received by seamen and citizens with much joy. Much good is anticipated from his faithful and well adapted labours. His first report, just received, finely illustrates his tact and energy, and usefulness in that important field. Marseilles: The Home is going on very satisfactorily, and is fully answering expectation. The house has been full. It is quite evident, even to the worldly-minded, that the undertaking is productive of great good; in the first place, to keep men away from those dens of iniquity and destruction, the gin-shops, and to bring them within reach of the means and ordinances of grace. We find no report from Bordeaux. Copenhagen: In Copenhagen, as well as in other European ports, the spirit of war so fills the public mind, as generally to rule out the precepts and spirit of the Gospel. Yet, in the harbours, on board the vessels, and many places in the country, the Missionary has continued his work; like his Divine Master, one day preaching to a single individual in the house or by the wayside, and the next to a multitude on the deck of a ship. His success is marked both by a violent opposition, and by signal conversions to God. In a recent report he says, "During the last year I have distributed 446 Bibles and Testaments, and about 10,000 religious tracts. Gottland: The reports from this Sailor Missionary not only give assurance of his fidelity, but certainty of the progress of the Gospel, among his benighted countrymen. St. John, New Brunswick: This city, including Portland, has a population of 35,000, and is visited annually by about 16,000 seamen. Till within the last two and a half years, no systematic and effective efforts were made, either for their temporal or eternal welfare. But the changes which this short period has wrought are equally surprising and gratifying. The first necessity, next to the preaching of the Gospel, was met by fitting up and opening in May, 1853, a "Seamen's Home," at an expense of $2,319, sufficiently large to accommodate sixty boarders. These accommodations were soon found to be too limited, as in the following September eighty applicants were rejected for the want of room. Hence another movement for a Home that will accommodate one hundred and thirty boarders; for which subscriptions and donations, including $6,000 from the Provincial Parliament, have been made, amounting to $22,000. Next a place of worship was required, and the "Marine Hall," which seats comfortably three hundred hearers, was erected. But this place also proved too strait. And now the ladies—never last in any good work—are again on the alert, and have raised over $200, towards purchasing the site for another Bethel. But best of all, the Lord is with them, giving them spiritual mercies also—the first convert in the new hall being a shipmaster. The Mariners' Temperance Society and Lyceum, the Mariners' Conference on Friday, and the Popular Lectures on Wednesday evenings, are yielding their legitimate and precious fruits. Aspinwall: Our Chaplain has occupied this field nine months, dividing his labours between the seamen and the citizens. Occupying a position where men die fast—more from sinful habits than a sickly atmosphere—he has aimed directly at their conversion to God. Hence a considerable number have given pleasing evidence of a spiritual change. Panama: Sailors here are more impressible than other men. The Chaplain finds an *affectionate, cordial, frank approach*, quite sure to receive a similar response. He has known one well trained in childhood, who had broken away from the restraints thus imposed, and lived in sin till past middle life, brought to Christ by less labour than might have been spent on him in a single Sabbath in his earlier years. And another, who spent the minority under the best religious influences, an impenitent sinner; but yielded his heart to Christ as soon as presented by the sailor's preacher in a foreign hospital, and died a triumphant death. The railroad connecting the Atlantic with the Pacific having now been completed, and put in successful operation, renders the termini—Aspinwall and Panama—places of increasing importance for the labours of the Chaplains, not only on account of the large number of seamen which a growing commerce brings there, but on account of New Grenada, which must receive the Gospel from these two radiating points. Valparaiso: An eligible site has been obtained for a Seamen's Chapel, and $11,400 raised, including $1,000 paid by the American Seamen's Friend Society, towards its completion. Sidney, New South Wales: A new Bethel, a Sailors' Home, and other measures, are contemplated for the spiritual good of seamen.

We shall advert in another number to domestic operations

* * *

The Fine Arts.

Charles I. by Velasquez.—A most valuable historical painting is being placed on exhibition here, and the romantic judicial adventures of which abroad, and in high courts of law, have been of sufficient importance to engage the attention of eminent Journals and Reviews, occasioned by the claim laid to it by leading members of the Royal family. The circumstance that the painting was by Velasquez greatly enhanced its interest, by connecting it with a curious and romantic historical incident—the visit of Charles the First to the Court of Spain, to make acquaintance with the Infanta, who, according to the negotiations between the English and Spanish Courts, was destined to be his wife. It was with supreme astonishment that King James heard one day that "Baby Charles," as the Prince was called, intended to make this perilous journey. The idea had been started by Buckingham in one of their frolics, and the two young men were wilfully determined to carry it out—the favourite, indeed, could accomplish any object which he thought fit to set his heart on. The project was one of considerable peril, for in those days, getting hold of a king, or the heir of a kingdom, was nearly as effectual as the conquest of the country; and in the case of treachery or hostility on the part of any country the young men had to pass through, it might fare ill with them. Even before they left the British shore, they had to encounter difficulties and risks. Arthur Wilson, in his life of King James, says: "The Prince and Buckingham had false beards for disguise to cover their smooth faces, and the names of Jack Smith and Thom Smith which they passed with, leaving behind them impressions in every place with their bounty and presence, that they were not the persons they presented." The adventurers passed through Paris, and had a hidden peep of the Court. It was there, indeed, that the king unwittingly performed the function of his mission in seeing her who was destined to be the partner of his ill-fated career—the French Princess Henrietta Maria. The same writer says: "There the Prince spent one day to view the city and court, shadowing himself the most he could under a bushy peruke, which none in former times but bald people used, but now generally intruded into a fashion, and the Prince's was so big, that it was hair enough for his whole face. The Marquis' fair face was shadowed by the same pencil, and they both together saw the Queen-mother at dinner, the King in the gallery after dinner, and towards the evening, they had a full view of the Queen Infanta, and the Princess Henrietta Maria, with most of the beauties of the Court, at the practice of a masking-dance." The Prince is represented in a brilliant suit of armour, leaning against a large globe, upon which his right arm rests, the hand supporting a baton. The left hand hangs over the hilt of his sword. The face is seen in a three-quarter view. The armour is relieved by the long flowing hair, and by a plain white frill around the neck. The order of St. George is suspended in front by a massive gold chain. A rich yellow damask drapery, with streaks of red (the national colours of Spain), waves in broad folds above and passes behind the figure, sweeping over the globe on the right, and so completely obscuring one half of it as to remind the spectator of the memorable words addressed by the famous Olivarez to the Prince and Buckingham. At their first interview it is stated, that "Olivarez kneeled at the Prince's feet, kissed his thigh, and in a speech full of Spanish fustian welcomed him to Madrid, closing his hyperboles with this truth, 'that he deserved to have the Infanta thrown into his arms, for the honour he did the court of Spain by his presence.' He then complimented the Marquis, and told him, 'now the Prince of England was in Spain, their masters would *divide the world betwixt them.*'" The words were not entirely without political meaning, for ideas of universal conquest were, during the time of James the First's reign, warmly entertained, and the expression consequently would not fall unnoticed. Importance *was* attached to it, for, in the first volume of the "Journals of the House of Commons," at page 270, it is found repeated, and in Rushworth's "Historical Collections," vol. i. page 120, we find it again alluded to in the Duke of Buckingham's "Narrative of all the Transactions in Spain," which was accompanied with the Prince's attestation. The figure is remarkably graceful in the attitude. The head is painted in a powerful light and in its full proportion. The armour is remarkable for its depth, richness, and clearness; the light sparkles from its polished surface in dazzling brilliancy, and the minutest details of all the parts are wrought out with the greatest precision. The spirited back-ground imparts "an interest, reality, and grandeur" to the composition. The admirable *impasto* of this masterly sketch defies description. It is the perfection of lineal and aerial perspective, and evinces the utmost facility of execution, with astonishing firmness of manipulation. For grasp of thought and brevity of expression, Velasquez stands distinguished. He proves his greatness by the rejection of ornament and the refusal to elaborate. Knowing his strength, and aware of his ability to guide it, he by a few touches does that which others would expend their utmost ingenuity to perfect. This is seen perhaps most clearly in his draperies.

* * *

Prohibitory Act.—One of the strangest arguments brought forward against the Prohibitory Act, is to be found in the following:—"An ancient traffic which existed even in the days of the Saviour, and which has been most extensively established in this city, cannot be suddenly annihilated without being followed by dreadful disasters."

OBITUARY NOTICES.

Judge Booth.—At a meeting of the Vestry of Immanuel Church, New Castle, Delaware, on the 21st day of May, 1855, Mr. Read announced the death of Chief Justice Booth, and offered the following Preamble and Resolutions, which, on his motion, seconded by Mr. Bird, were read, and unanimously adopted:

Never, it is believed, has death made such inroad upon the Vestry of Immanuel Church* as during the last fifteen months. At the very beginning of last year, one of its members, an old and valued one, passed instantaneously from this life, and six months after we followed to the tomb another of our body, of eminent business qualifications, and distinguished by enlightened attachment to the Church; and while yet deploring these bereavements, the last enemy of man has claimed yet another of our associates, our Senior Warden, the Honourable James Booth, who departed this life, on Thursday, the 29th day of March, 1855.

This Vestry, in testimony of their gratitude for the great services of Judge Booth to Immanuel Church, desire to record a summary of these services on their minutes, and to portray, imperfectly it may be, for those who will succeed us, those qualities of the head and the heart, which won for our departed friend universal respect and esteem.

The maternal ancestors of Judge Booth were members of our Church. He was baptized in 1790, being about five months old, by his uncle, then, and for thirty years, its Rector, and was confirmed by the venerable Bishop White. He was chosen a Vestryman on the 3d of May, 1816, and Warden, April 19, 1824, and annually re-elected till his decease. In the year 1829 he was appointed Treasurer, and has managed gratuitously, for thirty-five years, the finances of our Church, faithfully, judiciously, and with care, and much labour, besides taking an active part in all her concerns, particularly in the addition to our church-edifice of the transept, tower, and spire, completed in 1822, and in the recent enlargement of its chancel, and renovation of its interior, in a style simple, appropriate, and beautiful. To him we were mainly indebted for the fine tone of the bell which so long summoned us to our sanctuary, for it was cast, under his superintendence, as a Trustee of the New Castle Common. For many years the music of our choir was conducted by his consort, aided by himself and members of his family, with skill and taste, not usual. While the engagements of his profession, and then of his office of Chief-Justice, prevented him from sitting often in the Convention of the Church, he took a lively interest in the questions which have agitated her, his sound opinions upon which were maintained without intolerance.

His characteristic, intellectually, was sound judgment, which was coupled with the power of close application, and with great prudence. He was eminently truthful and guileless. Pure himself, he was unsuspicious, and slow to believe evil reports. He was so steady in his friendships that the playmates of his boyhood were the objects of his regard and kind offices in manhood and in age. His uncommon sweetness and amiableness of temper made him beloved by his family and friends, and his bland and courteous manners, having the stamp unmistakeable, of sincerity, favourably impressed even casual acquaintances. Recently conversing with a member of this Vestry, he said, "I never wronged a human being." This is true—true to the very letter—and was uttered in no spirit of boasting, for he was lamenting imperfections and short-comings of duty, exaggerated, perhaps, by his humility, and which he shared with all our fallen race. There never was one freer from selfishness, vanity, and egotism, more ready to serve his fellow-creatures, and more placable when wronged. A man like this was the object of universal respect and esteem, and confidence, which were evidenced by the various offices conferred upon him, among them the elevated and responsible one of Chief-Justice of Delaware, to which he brought commensurate legal knowledge and ability, and which he administered with dignity, impartiality, courtesy, and diligence. But once, previously, in the recollection of this Vestry, have so many of our respectable citizens attended a funeral in Immanuel Cemetery as followed the remains of our lamented friend to their final resting-place, April 1st. His last illness was brief, but preceded by several months of declining health, alleviated by the ministrations of his family and friends. He bore his sufferings with patience, and having received the Holy Communion from the Bishop of our Diocese, meeting death with fortitude, yielded up peacefully, and without a struggle, his spirit to God who gave it, with, we trust, well-grounded hope of pardon and acceptance, through faith in our Redeemer.

When death takes from us a man so worthy of our respect and love, and with whom our intercourse has been so long and intimate, we may not murmur, but we may mingle our tears with those who mourn his loss in the once happy home, where his seat is now vacant, his familiar footstep is no more listened for, and his voice can never more be heard.

Resolved, That this Vestry, in token of their respect for the memory of Judge Booth, will wear the usual badge of mourning for one month.

Resolved, That the foregoing Preamble and Resolutions be entered on the Minutes of this Vestry, be communicated by their Secretary to the family of Judge Booth, and published in the *Churchman*.

A true extract from the Minutes of the Vestry of Immanuel Church, New Castle, Delaware.

Attest: William T. Read,
Secretary of the Vestry of Immanuel Church,
New Castle, Delaware.

May 28th, 1855.

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* New Castle, Delaware.

NOTICES.

The Rev. Eli H. Canfield will preach in the Church of the Messiah, Adelphi street, Brooklyn, on next Sunday afternoon, June 3d. Service to commence at half-past 3.

The Rev. Thomas Gallaudet will preach in behalf of the parish for Deaf Mutes, at Grace Church, Brooklyn Heights, on Sunday evening, June 3d. Service to commence at 8 o'clock.

The Late Rev. Chas. H. Halsey.

Depository of the Church Book Society,
May 15, 1855.

At a meeting of the Executive Committee of the General Protestant Episcopal S. S. Union and Church Book Society, held this day, the Rt. Rev. the Provisional Bishop of New York in the Chair, the following Resolutions, offered by the Rev. Dr. Spencer, were unanimously adopted:

Resolved, That the Executive Committee of "The General Protestant Episcopal S. S. Union and Church Book Society" do hereby express their profound sense of the loss which they have sustained in the peculiarly distressing and sudden removal by death of one of their members, the Rev. Charles H. Halsey.

Resolved, That we are deeply sensible of the unfailing devotion to his work of our deceased brother, and his earnest interest in the welfare of this Society, and that while we cannot but mourn his departure hence, we bow submissively to that inscrutable providence which has made our loss his gain.

Resolved, That we respectfully tender to his bereaved family our sincerest sympathies, and our earnest hope and trust that they will be supported under this their heavy affliction.

Resolved, That a copy of these Resolutions be sent to the widow and family of our deceased brother, and also that they be inserted in Church papers in the Diocese.

An extract from the Minutes.

Attest: Cornelius R. Duffie, Secretary.

P. E. Brotherhood of New York,
May 17, 1855.

Extract from Minutes.

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our deceased brother, the Rev. Chas. H. Halsey, the P. E. Brotherhood of New York desire, on this first occasion of meeting, to record their sense of bereavement, and accordingly resolve—

1st. That while in this sudden and mysterious dispensation of Providence, we forcibly realize "how unchangeable are His judgments and His ways past finding out," we at the same time bow in humble submission to our Heavenly Father's will, having the assurance that He doth not willingly afflict or grieve the children of men. And as in the ever occurring instances of mortality, we are continually reminded of the shortness and uncertainty of human life, so now with peculiar emphasis and solemnity is brought home the exhortation, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh"

2d. That to the abundant testimony borne by others to the many excellent qualities of our departed brother, to his devotion as a minister of the Lord Jesus, and his faithfulness as the shepherd of the flock committed to his charge, we add our tribute of esteem and affection, holding in grateful remembrance his uniformly courteous, kind, and Christian bearing towards ourselves, and his lively interest and intelligent zeal in the cause we have at heart.

3d. That to the deeply afflicted family of the deceased we offer our heartfelt sympathies, with the earnest prayer that the God of the widow and fatherless will look "with pity upon the sorrows of His servants; sanctify His fatherly correction to them; endue their souls with patience under their affliction and with resignation to His blessed will; comfort them with a sense of His goodness; lift up His countenance upon them, and give them peace through Jesus Christ our Lord."

4th. That copies of these Resolutions and Preamble be sent by the Corresponding Secretary to Mrs. Halsey, the Vestry of Christ Church, and to the Church papers.

Attest: Theo. R. McIlwaine, Rec. Sec'y.

Grace Church, Conselyea street, Brooklyn, (late Williamsburgh.) Sunday Services: Morning, at 10½ o'clock; Afternoon, at 3½ o'clock; Evening, at 7 o'clock. Sunday School at 9½ A. M.
Seats free. Rev. Alvah Guion, Rector,
my31-4t No. 240 South First street.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3 8t

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M. Edwin R. Cook, Rector,
my3-tf 104 12th street.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by
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Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.
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ADVERTISEMENTS.

ADOPTION.—THE FRIENDS OF AN ORPHAN CHILD, OF English parentage, desire to procure her adoption by a respectable Protestant lady. She is an interesting child, of prepossessing appearance, and amiable disposition. Ample references will be given. Address G. A. M., Box 3,994 Post Office, New York. my31-2t

BOARD AT FORT LEE, N. J.—TWO OR THREE BOARDERS can be accommodated in a clergyman's family at Fort Lee. The situation is high, healthful, and pleasant. Ten miles' sail up the Hudson, from the foot of Spring street, by the elegant steamer Flora. Terms Eight Dollars per week. Address Rev. R. Hoyt, at Messrs. Stanford & Swords, No. 637 Broadway. my31-3t-F

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my31-6m

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Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

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TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

FOUNTAIN'S INDIA STORE, 653 BROADWAY, NEW YORK, is full of goods from China, Japan, and India, which embrace Novelties and Dress Goods only to be found at the above establishment. Seersucker, Concan, Pongees, Satins; also, Scarfs and Shawls from $5 to $800. Scarfs, Handkerchiefs, Dresses, &c., manufactured from the fibres of the Pineapple, handsomer and more durable than silk. Fashionable Bonnets made of the same can be washed and remodelled to suit the taste, and worn for years. Also, thousands of Eastern (Asiatic) articles, well worthy of the attention of all. Milliners will be supplied per mail with samples of the Pineapple, or can have Pattern Bonnets of the latest fashion, black and coloured, sent by express to any part of the country.
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my31-6m

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Pants.	
Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
Inferior grades, do. do.	2 to 5
Fancy Cassimeres of every imaginable description,	$1.50 to 6
SUMMER PANTALOONS, comprising over five thousand different patterns,	1 to 3
Vests.	
By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c., &c. Also an immense variety of plain and Fancy Marseilles,	$0.50 to $4

Complete Summer Suits, $2.50.

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Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.
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THE SMITHSONIAN HOUSE, AS ENLARGED, IS now open, corner of Broadway and Houston-st., on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging-rooms, ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week, and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms, meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and ECONOMY. SIDNEY KOPMAN.
my3-3m

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WILLIAM SMALL. H. O. ALDEN, JR.
my24 6m

A LADY, A COMMUNICANT OF THE EPISCOPAL Church, residing in the country, wishes to have a few Boarders (Episcopalians preferred) in her family for the Summer. For particulars, address Rev. G. B. Gibson, Haverstraw, or apply at 28 University Place. my17-3t$

WANTS.

WANTED.—A MATRON FOR AN EPISCOPAL HOME OF Aged Females. Inquire at 55 Morton street.

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

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